

A
BUNDLE
OF MYRRHE:
OR
Three Meditations
of Teares.

*First in the effect. pag. 1.
Last in the cause of Da-
vid's teares. Psal. 42. 3*
The { *pag. 270.
The middle, and most in-
tended, of religious
teares in general. p. 96.*

The particulars whereof, are
prefixed to each page, and
principall Section.

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POTENTISSIMO,
DOCTISSIMO,
PIENTISSIMOq;
PRINCIPI

IACOBO Dei gratiâ
*Magna Britannia,
Francia, &
Hybernia*

REGI SYNCHRISIMO:

Fidei propugnatori
acerrimo:

Optimus, cuiusque suis
causarum generis,
Moderatori summo,

Si quid potest peccatoris
Oratio.

DEDICATORIA.



*Esro Op-
time Prin-
cipum, ad
scribendum
de Deuo-
tione inci-
tatus exemplo, vestra, quâ
supremo Numini propinqua-
tis maximè, prudenti facilita-
te fretus: quod pridem vole-
bam, necdum audebam, pub-
licis dissentiam negotijs, inter-
turbare Maiestatem, tandem
coactus, nec tamen inuitus,
eam compello supplicare, pro quâ
(quod tenemur omnes) supplico
noctes diesque, propiciando
toste Deo. Myrrhæ fascicu-
lum, humando iam corpori
Dominico, ex Veterum po-
tissime sententijs cōcinnabam:
hinc, enarrato rari ad rari
deitum, inuulgando urbi hæc*



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supremo Numini propinqua-
tis maximè, prudenti facilita-
te fretus: quod pridem vole-
bam, necdum audebam, pub-
licis distentam negotijs, inter-
turbare Maiestatem, tandem
coactus, nec tamen inuitus,
eam compello supplex, pro quâ
(quò tenemur omnes) supplico
noctes diésque, propitiando
teste Deo. Myrrhæ fascicu-
lum, humando iam corpori
Dominico, ex Veterum po-
tissime sententijs cōcinnabam:
hic, enarrato rari ad caput
icini, inuulgando urbi hæc*

DEDICATORIA.

Deut. 16. v. 16

Indg. 3. 17.

2. Sam. 5. 11.

2. Sam. 8. 10.

2. Paral. 9. 1.

hebdomadâ pœnali, A. V. pla-
cuit prescribere nomē, quippe
cantum lege, immunem co-
ram Deo, comparere ne-
minem, nec solutum quen-
quam accedere reges vacuū.
Istuc fateor haud Rege dig-
num, sed nec cuiquam perinde
debitum. Cui n. primus cona-
tus, nisi patrie primogenito?
Dodrantes exigunt annuos,
foudorum Domini seruitij
perpetui indices.

Ab Ioue principium
Musæ. Porro Regis hæ lachry-
mæ. Quæ Cæsaris Cæsari.
Regis ad exemplum, sed &
hic compositus orbis: vel
imitando, nec assequendo de-
ferat archetypo laudem. Ar-
chitectonices sacra præmiū
hic est: adeat ipso dextro,
operumq. redemptorum Prin-
cipem.

DEDICATORIA.

cipem. Equè mandatur, e-
 què mactatur ipsi Deo, tur-
 tur pauperis, & pecus dini-
 tis. Apurois menstruum desu-
 dat opus: vestra tamen se de-
 dere fidei, vestrum petere
 presidium, medios inter factu-
 rum iter, maleuolorum cuneos,
 quorum plus hodie est, quam
 muscarum, cum caletur maxi-
 me: à quibus Heterodogma-
 tistes audio, oppugnator rituum
 Ecclesia, nescio quid supra.
 Atqui sæper egrediebar per
 vestigia gregis: Huic Eccle-
 sie nomen dedi, hic haurio
 Spiritum. Turpis pars fuero
 non congruens vniuerso.
 Ipsumque quem pro Deo
 habemus, tanquam Deum,
 in his quæ non sunt apertè
 contra, audire debere di-
 dici. Pactum societatis hu-
 manæ,

Cant. 1. 2.

S. August.
Confess. 43.
8.

S. Bern. De
præcepto &
dispensatione

DEDICATORIA.

*S. Aug. Vbi
suprà.*

Rom. 13. 1.

1 Pet. 2. 13.

2 Pet. 2. 10.

&c.

Iudæ 7. 8. &c

1. Sam. 12. 3.

Psal. 35. 20.

manæ, imò præceptum au-
thoritatis diuinæ, obedire
Regibus, & omni ordina-
tioni humanæ, propter Do-
minum. Cauti igitur, con-
temnentium Dominatus, por-
tenta pariter & tormenta vi-
tamus. Mandantibus vobis
quicquid licet, pareo: vobis
interest an expediat; fecerim
ego mentem, quò mihi discute-
re vestrum? an liceat deferre
videre, vos an exigere. Ipsos
recognosco ritus, veneranda
ab antiquitate petitos: adeoq;
(sicut Samuel sanctus, si an-
nuitis) pronoco, cognoscenti-
bus vobis emulos, dicere, si
quid vspiam contra docuerim,
vel gesserim, pœnis daturus
si euincant: si nequeant, ipsi
luant, sileant, desinantque
dolos pacificè degentibus
struere.

DEDICATORIA.

struere. Nihil hac ad consci-
entiam fidei suæ viribus
nixam. Vobis secundum
Deum, Serenissime Rex (cu-
ius ira nuncij mortis, fauor
serotinus imber in grami-
ne) placere votum, spes non
difficere. Meritorum de
Ecclesiâ, ad reditum à solo
patrio Principis, explicandâ
susceperam epitomen: appli-
care vetuerunt, ignorantia
gestorum, pondus rerum,
hesitantia lingua, rubor fron-
tis, angustia temporis: quæ
rursus, quo fato nescio, retar-
dante prelo, renocante grege,
Paschalia secum celebrare so-
lemnia, prohibent Parua
Tymthemum per æquor vela
date: volentem dicere, lucida
scripta, splendida facta, herè-
ses retusas, sublata schis-
mata,

S. Cyr. l. 4. ap.
10.

Pro. 16. 14. 35

DEDICATORIA.

mata: coercitum ἀπὸ τοῦ
 τῶν stipendium genus, datu-
 rum noue nomen fabella: inci-
 tatos exemplo procures, pra-
 sentia ceteros cūctos praconio,
 labentem anhelos surrigere
 Paulum. O dignam, Prin-
 cipe dicam, an martyre vo-
 cem, adis sacra nitorem re-
 demptum suis cupere ieiunijs!
 Allis summos Aquilo salices:
 flexit myriadas mentis inter-
 pres (nimbus uocum, rerum
 sylua, sed luminibus accensa
 Regijs) acribus illi, intentas
 oculis vobis, Hyperboreos quo
 pacto ferunt, profundā lon-
 gūm pressos caligine noctis, o-
 nantes reducis suspicere mu-
 nera Phœbi: vel quo Victori-
 tate Rome, Rhetor clarissi-
 mus, Christum professus pa-
 lam, quem potuit secretò fren-
 dentibus

S. Aug. Con-
 fess. l. 1. c. 2.

DEDICATORIA.

dentibus demonicolis, suspici-
entibus & stupentibus, sub-
missam mansucto grege, fidu-
ciâ, pressioq; virilim sonitu,
per ora strepētibus, Victori-
nus, Victorinus,) *heic Domi-
nus Rex, Dominus Rex:*) citò
sonuerunt exultatione quia
videbāt, citò siluerunt intē-
tione vt audirent, intro in cor
quisque suum, amando rapi-
entes, & gaudentes. O fortun-
natum natum te Principe
regnum! non fatebimur ex-
pecti, predicantibus cetera
regionis, religionis hominibus?
Probatice: unde ceptum cini-
tatis sancta consurgere muros,
geminò piscina cœlit us est, er-
nata miraculo, motus angeli-
ci, & salutis hominū. Relatus
in sepulcra regum vnus est lo-
iadas Pontificum, qui bene-
ficus

Boskierus in
Dedicatoriâ
Vegēti Chri-
stiani.

Neh. 3. 1.

Ioh. 5. 4.

2. Par. 24. 16.

DEDICATORIA.

Neh. 13. v. 24

Heb. 6. 10.

Gen. 25. 7.

1. Pet. 29. 28.

Iob. 5. 26.

1. Reg. 11. 36

ficus in Deum vixerat, eius-
que Domū. *Et vestra misar-*
tia recordabitur secundum
hæc, nec finet deleri benig-
nitates vestras, quas exer-
cuiſtis erga domum eius, &
eius officia, qui fidelis est
non obliuiſci operum cha-
ritatis. *Erit, (ut vester ille*
Basilus, Anglici parens max-
imus eloqui) erit Apelles, qui
probe depicta, transmittat
posteris, facta tua, exempla
sua; cum fueris ipse canitie
bona, senio satur, diuitiarū
& gloriæ, ceu maturarum
metafrugum, celeſti condi-
tus horreo: *susceperitque no-*
strū, vestro de lumine lumen,
charum Charolus caput,
tradentibus vobis, præbendam
lampada posteris, præstan-
tior

DEDICATORIA.

tior nomine si queat, &
throno amplior vestro. Ipse

1. Reg. 1. 47.

Interim

Serus in cælum redeas, diūque
Lætus intersis populo Britanno,
Neue te nostris vitijs iniquum:

Ocyor aura

Tollat.

*Eternum vinit maxime
Principum, quibusuis an-
nuerantes, dummo-
do vestris.*

Vestrum nascendi lege, &
arbitrio viuendi,

Gul. Innesum.

DEDICATORIA

Non potuit in prima, & altera
dono amplior videri.

Quia in eadem rebus, & in
eiusdem rebus, & in
eiusdem rebus, & in

Octo diebus, & in
Tota

Quia in eadem rebus, & in
eiusdem rebus, & in

Quia in eadem rebus, & in
eiusdem rebus, & in

Quia in eadem rebus, & in
eiusdem rebus, & in

Quia in eadem rebus, & in
eiusdem rebus, & in

Quia in eadem rebus, & in
eiusdem rebus, & in

Quia in eadem rebus, & in
eiusdem rebus, & in

Quia in eadem rebus, & in
eiusdem rebus, & in

Cal. Imperator



DAVIDS TEARES:

Psal. 42. 3.



Ho so is re-
strained or
straitned of
that he wold,
next is, that
he strue and bend him-
selfe to that he can. So zea-
lous *Herckias* not being a-
ble quite to diuert the
iudgement against Iudah
once decreed, yet in this
was comforted, that *in his*
dayes there should be truth
and peace. So *David* louing

Preface.

Esay 39. 8.

B

the

2 Sam. 24. 14

Exod. 32. v.
32.

the people of the Lord, as
 himselfe was beloued of
 the Lord: wheras he could
 not withhold from Israel,
 the scourge which on them
 himselfe had drawne; yet
 chuseth that it may be in-
 flicted rather by the hand
 of God then man. So *Mo-
 ses*, truly *Moses*, halled vp
 by the hand of God, from
 amidst the waters of selfe-
 loue and worldly lusts, into
 the pure and seruent ayre
 of the Creators loue, sup-
 posing his Creators glorie
 in the peoples preserua-
 tion, together with his
 owne names remaining in
 y^e booke of Gods writing,
 could not stand, though
 both desired; yet according
 to diuine precept, beyond
 humane

humane obedience, seekes
 of his Maker the greater
 which concerned him,
 though with condition of
 losing the lesse, which did
 concerne himselfe. So *Re-*
bobam hauing nobly at-
 tempted, but of Gods coun-
 sell not allowed, to bring
 againe all Israel in subie-
 ction to the house of *Da-*
uid, strengthens himselfe,
 and his kingdome, with
 Cities of defence, and Cap-
 taines, and convenient pro-
 uision, hauing Iuda and
 Benjamin on his side. Thus
Paul the chosen vessell, de-
 siring to depart and to be
 with Christ, which is farre
 better, neuerthelesse is con-
 tent to know, that he shall
 abide in the flesh, which is

2 Chron. 11.
 1. &c.

Philip. 1. 21.

1 Chron. 28.
2. and
1 Chron. 29. 2.

more needfull for the
Churches for their furthe-
rance and ioy of faith. Thus
finally, (once againe to
name that Captaine of the
holy people, the finger of
Israel, the annointed of the
God of *Iacob*) *Dauid* being
prohibited that which in
his heart he had conceived,
to build an house vnto the
name of the Lord his God,
yet that he doth which was
allowed, preparing for it in
abundance, & gives encour-
agement with aduice for
that which warre on euery
side permitted him not in
person to accomplish. This
even this,

Right Honourable,

Right Worshipfull,

and all

Right

*Right Religious,**in and about**London:*

*By whose fauour or boun
tie my ministerie there hath
bene countenanced or any
way furthered.*

*Yet in another cause is
Davids case, and at this
time mine: for he, while as
without permission, & yet
without intermission too,
he longeth to satiate his
soule with the waters of
the fountaine of life, which
is with God, incomparably
more thē with y^e of the wel
at Bethlehē's gate; yet being
deferred, not denied, more
greedily but no whit vici
ously, feeds on the bread of
teares which his spirituall
pouertie, then his royall de
maines,*

*Psal 36.**2 Sam. 23. 19*

maines, ministred vnto him more abundantly: and I, hauing had in mine heart some while a purpose, and in part also laboured, not without some of your earnest, and instant requests, to build vnto the Lord a spirituall temple, a *Domesticke Church*, of such materials as you either saw, or heard, I had of my poore abilitie congested for this end, being hitherto letted (as are the inconueniences of this life) from accomplishing the worke, do tender vnto your most pious & worthy respects, an entire excuse in this *Bundle of Myrbe*, the drops of the Churches dew, or teares of Gods bottell, meane while our intended

tended building ariseth to
his height: but as at this
time *David* is mine exam-
ple, so that his cause, may
adde some grace to mine,
rather that both you and I,
& so many as shall vouch-
safe to reade these lines,
may by the diuine gift, par-
take of this his grace of
godly teares, with leaue we
will assume his words to
moue and order our affe-
ctions.

Who hauing told how frō
the heate either of inward
poyson by deuoured ser-
pents, or outward chafing
and chafing of the dogges,
hind-like he pants and
brayes the fresh, refreshing
wellsprings to obtaine; ad-
ding, declares his paines

Text.
Psal. 42 3.

and practise, while as he
seekes and runnes, saying,
*My teares haue bene my
meate day and night; while
they say vnto me all the day,
Where is thy God?* For the
Hart (they say who are
wont to hunt.) sheds teares
some thing like, being
pursued and not able to
escape.

Diuision.

This griefe of his he am-
plifies by declaration of the
cause, and manifestation of
the effect. The effect in na-
ture last, but first in sense;
first in order of these words
is considerable, in his name
Teares, and property *Mine*,
and vse *Bread*, and refe-
rence *To me*, and time, *Day
and night*. Of these shortly
each in particular, accor-
ding

Subdiuision.

Order and
matter inter-
ded.

ding to their present standing briefly, and after of teares more largely, (which chiefly are intended;) and last, of the common and weightiest cause in the latter part of the verse.

And first by the effect of *Teares* we are admonished; The Saints in those that are called delights, haue no delight whē God is dishonoured, or themselves (though vniustly) are afflicted, but to prayers and teares they giue theselues. For as touching pleasures *David* might haue said that which his Sonne, *What can the man that cometh after the King*, hauing so faire occasions and alluring provocations? Yet in this case he

1. *Observatio*

Confirmation.

Eccles. 2, 12.

B 5 chooseth

Psal. 44. 15.
16.

Phil. 3. 18.

2 Kings 19. 1.
&c.

Esay 22. 12.

Heb. 11.

chooseth to say with the Church, *My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth, by reason of the enemy and avenger: and with Paul, To tell even with weeping, of the enemies of the crosse of Christ: as Hezekiah also his sonne no lesse in faith then in the flesh, to rent his clothes, and cover himselfe with sackcloth, and to go unto the house of the Lord, relating the speeches and reading the blasphemies of Senacherib and Rabshakeh, rather then after y guile of godlesse men to kill oxen and slay sheepe, enjoying the pleasures of sin for a season, when*
the

the Lord by trouble calleth
to weeping and mourning.

For on the one side, Gods
reproch they account their
owne, whose voice is,
The reproches of them that
reproched thee are fallen up-
pon me. On the other side,
Gods corrections are their
instructions, and his scour-
ges the arguments of their
transgressions. Hence E-
phraim, *After that I was in-
structed I smote upon my
thigh, I was ashamed, yea
even confounded because I did
heare the reproch of my youth.*

Wherefore want of sense
in such distresse is too
plaine a testimony of much
impietie. For whether we
speake of not sorrowing
for Gods dishonour, so of-
ten

1. Reason.

Psal. 69.9.

2

παιδεία
καὶ θύμωσις.
πικρὴ καὶ
ἀντιλογία.

Ier. 32.19.

Application

1. Sam. 1. 32.

Psal. 78. 61.

Jer. 12. 7.

Amos 7. 17.

Amos 6. 13.

Rom. 1. 32.

ten he threatning them that are not extremely wicked, with exposing of his owne honour to ignominie, for their extreme punishment, it shewes they are out of hope, that are not at all therewith affected: whereby well may be guessed of what stampe they are, who in Theaters and such like meetings, not onely with patience, but with content, yea with delight, heare blasphemie, and behold uncleannesse; to whom the Lord saith, *Ye which reioyce at a thing of nought: Of whom the Apostle saith, who knowing the iudgement of God, that they which commit such things are worthy of death, yet onely do the same.*

some, but haue pleasure in
 them that do them. Or if we
 speake of impenitencie vn-
 der the rod of God, such
 hardnesse, himselfe in the
 Prophets condemneth as a
 note of desperate impeni-
 tencie: *In vaine* (saith he)
haue I smitten your children,
they receiued no correction.
 And in another after enu-
 meration of diuerse cha-
 stisements, yet prouing
 fruitlesse, this conclusion he
 infers: *The virgine of israel*
is fallen, she shall no more rise.
 This in the same Prophet
 is likened to horses run-
 ning vpon a rocke, where
 first they breake their
 hoofes, then their neckes.
 Whose crime *Esay* thus de-
 clares, denouncing withall

Ier. 2. 33.

Amos 4. 6. 81
with Amos
5. 2.

Amos 6. 12.

Esay 9. 13.

Esay 9. 13.

a iudgement proportionall
to their offence: *For the peo-
ple turneth not vnto him
that smiteth them, neither do
they seeke the Lord of hosts,
therefore the Lord will cut off
from Israel, head and taile
branch and roote in one day.*

This is the disposition of
them, whom when God
fatherly calleth by corre-
ction to repentance, con-
temning the smiter in his
rod, drowne the voice both
of his iudgments, and their
owne sinne, with wine, and
wantonnesse, merrie com-
panions, and such like a-
uocations; against whom it
shall suffice to adde *Iere-
miah's* complaint & request
to God against them: *O
Lord, are not thine eyes vpon
the*

Ier. 5. 3.

the truth? Thou hast striken them, but they haue not grieued, thou hast consumed them, they haue refused to receiue correction: they haue made their faces harder then a rocke, they haue refused to returne. Wherefore by mine award *Haraelitus* shall be a better Christian, then them both, who wept vpon euery meeting of man, remembring the common calamitie of their kind.

Wherefore herein let vs not be fashioned like vnto this world, but imitate rather either wrathfull reuenging *Moses*, or humbly mourning *Hezekias*. We, if either the friends of God like faithful *Abraham*, or sonnes of God, as Christ the Lord;

let

Rom. 12. 1.

Exod. 32.

Esay 38.

2 Chron. 30.

7.

Isay 41. 8.

Izm. 1. 28.

Math. 3. 17.

Math. 17. 9.

2. Sam. 11. 11

Iudg. 5.

let vs not heare with patience either his reproch by others, or anger against our selues. *Urias* while the Arke, and Israel, & Iuda, abide in tents, whilest his Lord *Ioab*, and seruants of his Lord encampe in the open field, is neither intreated, nor perswaded, nor by what euer importunity moued, to go into his house to eate or drinke, or to lie with his wife. And behold, a greater then the Arke, and Israel, and Iuda, and *Ioab*, and the seruants here; and exposed to greater iniurie, nor of elementary aire, but of blasphemous breath, and blacke choler issuing out of hearts that boile on the infernall fire. *Meroz* bitterly

terly by Angels voice is
 cursed, for not helping the
 Lord against the mightie:
 and shall we looke to be
 blessed, laughing with
 those that fight against
 him?

Yet further *David* full of
 spirit instructeth vs, *The*
weapons of the faithfull, how
valorous soener, are their
teares to God. For when at
 the graue of *Abner* he la-
 ments the losse of such a
 Prince in Israel, he can no
 otherwise deprecate the
 crime of murder, commit-
 ted by his servant, then by
 the protestation of his
 teares. So he, or what other
 holy penman of the psalme,
 expresseth the people of
 God reuenging their ene-
 mies

2. Observation.

Confirmation.

2. Sam. 3. 32.

Psal 137. 2.

Iob 16. 20.

Iude 20 36.

Amplificatiō.

Ioel 2. 12.

mies reproaches by weeping. This was also *Iobs* refuge, *My friends scorne me, but mine eye powreth out teares to God.* Thus at length to mentiō no more, the Tribes of Israel once, and againe before a younger & scandalous brother Benjamin, put to the worst, in weeping, with fasting, & confession of sin, at length obtained that victory, which multitude, & might, and counsell, and weapons of warre could not effect. For in this sort hath God shewed he will be sought and found, intreated and perswaded: *Therefore also now saith the Lord, Turne ye even to me with all your heart, and with fasting, and*
with

with weeping, and with mourning.

But these vnto our Scythians, both men, and Amazonian damfels, seeme too too childish, betweene whom what difference, that some to weepe, and witches of whom they report they cannot weepe? Sure the enemy when he hath stoppt the wels, and stayed the water courses of the towne, hath good hope thereby to ouercome; with such *Holophernes* practise, its most like that Satan hath captiuated these *Bethulians*. *O men why do you not perceiue!* This hath euer bene the custome of *Philistines*, *Israels aduersaries*, to stop the springs: but
heare

Application.

1. Sam. 24. 16

1. Sam. 24. 16

heare whosoever thou art,
 what valour of thine is this,
 which while it fetters thee
 with the chaine of pride,
 makes thee the slave of vile
 affections? Is there more
 strength in thy bodie, or
 courage in thy breast, then
 with him who being but a
 stripling slue the Lion and
 the Beare? who yet scarce a
 man destroyed the Giant,
 that defied the armies of
 the living God? who final-
 ly, in riper yeares being
 High Marshall of the Lord
 his host, most valiantly,
 most happily fought his
 battels? Me thinks not vir-
 truly *Saul* may be accoun-
 ted better then these, who
 in acknowledgement of
 his offence, wept with lif-
 ting

ou art,
is this,
s thee
pride,
of vile
more
die, or
; then
but a
n-and
arce a
Giant,
ies. of
final-
being
Lord
antly;
t his
ot vn-
coun-
who
at of
h lif-
ting

ting vp his voice: But these
their eyes are no moyster
then a flint, because *they*
hane made their faces harder
then a rocke, refusing to re-
turne: to whom the infu-
sion of many hogshheads
of wine is more easie, then
the distilling of one teare:
who may well say as in the
Poet, Our kinned by kind is
drie eyed.

Wherefore leauing vnto
these their valour, as *Fabius*
sometime vnto *Tarentum*
her armed Gods; imitate
we our *Dauid*, and *Esay*, &
Jeremiah, and *Paul*, and *Pe-*
ter, with *Timothie* also, and
Iesue especially the Lord of
heauen and earth, whose
teares are the ioy of the
world: and let the ancient

Pro-

Ier. 5. 3.

Plaut.

Pumiceos
oculos habeo,
non quo la-
chrymam
exorare, ut
exprimam:
nam modic;
nam genus
nostrum sem-
per fuit sic
coculum.

Aug. Ciuit.
L. 1. c. 6. Relin-
quamus Ta-
rentinu Daui-
datas.

Aug. lachry-
ma Domini
gaudia mun-
di, quia, ille
fleuit ut nos
gaudia mere-
remur, De
uapore firm.
104.

Agades d'a-
cistaput
a d'pse.
Psal. 62. 8.

1. Sam. 20. 41

Rom. 12.

Prouerbe stand, *Mournfull men are good men. Pour we out our heart before him, saying, God is a refuge for vs: and how much soeuer among vs, any is more then other inclined to religious weeping, let him be esteemed so much the better: as in comparison of two religious, David and Jonathan, the holy Scripture hath implied. These are the childrens weapons, to whom by our Father we are likened; who hath also bid vs on this to leane, Vengeance is mine, I will repay, saith the Lord; onely let these teares be sanctified, vnfained teares. Therefore David thus addes to teares, My teares.*

For

For not euery tearcs are *Dauids* dainties, the drinke offerings of transgressors he will not offer, neither I suppose, will he set on the Lords board, the bread of deceitfull men. For (that you may vnderstand) tearcs are not of one kind, as weepers are not of one mind. There are (saith Saint *Augustine*) tearcs commendable, and tearcs culpable, to which I adde neutrall, that are middle betweene both the other.

Or yet that you may haue a more commodious diuision, tearcs are some of a cause materiall, to wit, of a swifter motion of the body, specially against a sharper wind, or in the colder ayre:

3. *Observatio.**Psal.* 16. 4.*Amplificatio**Diuersæ sortis
of tearcs.**Aug. de San-
cti form. 4.**De his Arist.
problem. Sect.
5. n. 34.*

ayre: or else of some humane affection of the body, chiefly of the eye, which therefore are neither iustly commended nor condemned.

Others are from a cause intellectuall, that is, of an affection or motion of the mind, and these diuerse: some from a weaknesse of spirit or too tender affection often vndiscreet, and therefore not allowed; rather as much laughter to be blamed.

Others of a naturall pietie; such were they of *Lazarus* his sisters, and of the Iewes that mourned with them. These proceeding from pure nature, none I suppose except *Zeno* his disciples,

Thom. 11. 21.
82. 4. 3.

Ioh. 11.

disciples, can discommend, which are approued, not onely by the example of those deuout that buried *Stephen*, and of many of the Saints, but of our Lord *Iesus* also, the author of vn-corrupted nature, and sanctifying grace.

Moreouer, too many teares are occasioned by temporall losses, plainly to be reprobued, as also the sorrow from which they flow. For the iust man bewaileth truly those that weep most part vainly. Such are they that *howle upon their beds, whē they assemble themselves for corne and wine; and yet they rebell against me*, saith the Lord. Of these is the greater number, who while

C they

AA.8.

2 Cor. 7.

S. Aug. ser.
45. de Sanctis
plorat animi
iustum veraci-
ter, plorantes
steriliter.
Hos. 7. 14.

Ezek. 3. 13.
14.

they weepe for such, they cannot seek the Lord. Like they are to those that in *Ezekiel* mourne for *Tammuz* their *Idoll*, at the North (that is, the cold) gate of the *Lords house*, being frozen in fleshly lusts and worldly cares, they sit deuoide of the Southerne, that is, the celestial warmth of Gods loue.

Ier. 15. 18.

There are yet other forced and fained teares, *lying waters*, which are said chiefly to be womens weapons; of the which (being demanded which waters were deepest and most deceitfull) one answered on this wise:

*Fallax vnda
quidem per
se, fallacior
vna. Sape fa-
cis stultos, sed
tamen vnda
sophor.*

*Some limpid streame, dis-
closing ground,*

But

But depth concealing, de-
ceitfull proues;

Much more, more often
womans teares,

Of wise, foole makes him that
lones. Such as in the Dip-
nosophist was the strum-
pet *Phryne*. For this cause
named *κλαυσιγελως*, as if
you would say, *weep-laugh*:
because commonly she did
both together, hauing in
the midst of laughter teares
at command. As he also
spake of them, which of
them had too much expe-
rience, *Their teares at will,*
for to distill, they teach their
eyne. As the Comedian also
speakes of the yong man
which goeth after her *As a*
foole to the correction of the
stockes. Howeuer vpon con-

Athen. l. 13.

*Ouid. de re-
med. Amoris.
l. 2. Ut fletum
oculos, erudi-
ere suos.*

Prou. 7.

*Ter. Eunuch.
Act. 1. scen. 1.*

Judg. 15.

Mica 7. 3.

tempt he hath sworne no more to come at her, which hath despised himself, preferred his corriual, chusing death before such disdain: yet some one teare which painfully rubbing of her eyes, she hardly hath brought forth, will make voide those words, so that he shall accuse himselfe. And this, (no longer to insist in forreine speech) *Sampsons* example doth too truly teach; and indeed no lesse the Prophets admonition doth imply, charging, *Keepe the doores of thy mouth from her that lyeth in thy bosome*. Meane while, neither will I charge that whole sexe herewith (that I may not seeme to condemne

demne the rest for the fault
 of most) nor it alone; for
 such were *Xerxes* teares re-
 ported to haue bene, which
 wept for the fall of those
 whom shortly by the sword
 of others he meant to slay:
 and (which is most worthy
 to be wailed) in most pla-
 ces many may be scene
 who in holy assemblies
 haue weeping for a com-
 plement of hearing. As of
 the *Brasilians* also is repor-
 ted, whose facilitie is such,
 that teares are for a present
 salutation, and as soone
 gone, as if they had said,
How do you? Such our hear-
 ers, *Saint Bernard* liuely
 thus describeth: *I behold
 some weeping, but if those
 teares proceeded from the*
 C 3 *heart,*

*Amen's peri-
 tura gemitus
 secula, & ad
 cedem dux
 trahit ipsa
 breuem.*

*Magnum in
 Geographia.*

*Tract. de or-
 dine vita.*

heart, then should they not so lightly be turned into laughter: but now whereas wanton and scurrilous speeches are uttered more abundantly the teares before, I thinke not those teares are such as diuine comfort is promised vnto, whereas after them so vile and earthly consolation, so easily is admitted. Saint Ierome reports of Nepotian, he sacrificed his teares to God and not to man; but they in this behalfe haue postponed God to man.

Now with no more cruell minde I shew you the fixt, but most cruell kind, by name the Crocodile his teares, who, they write, hauing deuoured a man, weepes ouer the scull when
nothing

Ad Heliodorum in epistaphio Nepotian.

Phosius in Eclogis.
 ὅς φασὶ τὰς
 κεφαλὰς ἐκ-
 δεινὴν ἰδὲ
 αἰνῶντων,
 αὐτὴν ἰσάζον, καὶ
 δακρυεῖν ἐπὶ
 τοῖς λείψα-

nothing is left, not repent-
 ing of his deed, but be-
 cause on that bone there
 remains no flesh to eate.
 Which Hieroglyphicke, it
 is said, *Sigismund Gonzaga*
 a Cardinall vsed of *Leo* the
 tenth, repenting that by
 his meanes he was aduan-
 ced to the Popedome, ad-
 ding this Embleme, *Croco-
 dili lachryma*. Such were
 the fained teares of *Bassian*
 the Emperour, who wept
 vpon euery hearing the
 name, or seeing the picture
 of *Geta* his brother, whom
 he had caused secretly to
 be slaine. Such were the
 teares of *Demoneta* the
 stepmother, for *Cnemon* her
 sonne, whom neuerthelesse
 by subornations she labou-

τοῖς τῷ φέ-
 ρον, ὡς μετὰ
 τοιαύτῃ γα-
 γνημύτῳ
 λαμβάνου-
 ται, ἀλλὰ τὸ
 ἀσπαρκοῦ τῆς
 κεφαλῆς (ὡς
 μοι δοκεῖ)
 ἰδρυομένης,
 αἵ εἰς βρά-
 σιν ἂν ὀππὸς
 εἴσιν.

*Pier in Hiero-
 roglypb.*

Ier. 41. 5, 6, 7

red to destroy. To these of this age you may annumber many doubtful friends, yea such, as when they purpose to insnare, cover all with the mantle of religiō; whom *Ishmael* the sonne of *Nethaniah*, in the slaughter of the Shechemites, and Shilumtines, and Samaritan votaries, in *Jeremiah* egregiously resembled: for he hearing of their coming, with shaven beards, and clothes rent, hauing cut themselves, with incense in their hand, to bring to the house of the Lord; went out from Mizpeh where he had slaine him that began to gouerne in the feare of God, weeping all along as he went, and as if he would haue

haue ioyned his supplications with theirs, or rather in religion haue preuented them, intreated them to come with him to *Gedaliah* the gouernour; but when he had brought them whither he would, into the midst of the citie, then slue them, and cast them into a pit, (like in resemblance to that which *Iob* saith, his friends digged for him;) sparing onely those that had in the fields treasures to disclose vnto him.

Iob 6.37.

To perfection of number was wanting but the seventh kind of teares, in vain altogether or most part employed: here behold the backsliding daughter of Rome shewes her foo-

C 5 lish

lish forwardnesse, presenting as vaine, if not so wicked a sort, as any of the rest, of her owne inuention, namely of those which are shed, not willingly but by compulsiō, wherewith they are tasked, who for plenary satisfaction for their sinnes to God, are adiudged to an outward and forced lamentation for some part, or the whole residue of their life, within monasteries or abroad : of which teares well speakes father *Isac* in *Iohn* of Cassia, saying, *By their straining they more abuse and drowne the soule of him that prayeth, pulling it downe from that beaumenty height, wherein the suppliants mind should unremonably*

Collat. 9. ca.
30.

ably be fixed, and so compell
him, losing the prime inten-
tion of deuotion, to be sicke in
seeking fruitlesse and constrai-
ned drops of teares. Where
wereade the valley of mul-
berrie trees, Saint Ierome
renders *ex aduerso flentium*,
ouer against them that
weepe, whereon he thus
commenteth, saying, *The
Philistins had an Idol, where-
to they sacrificed with mens
teares.* Betweene which I-
doll and our God, I would
know what difference they
put, that for diuine and spi-
ritual worship, vrge teares,
and like exercise of con-
straint, as though in them,
for themselves, he were
pleased.

The eight and onely at
all

1. Chro. 14. 14.

Tradit. Hebr.
in Paral.

4. *Observatio.**Proposition
confirmed.*

Lam. 1. 2.

Luk. 23. 28.

all times laudable kind of teares, are those of sincere religion, contrition, compassion, and heavenly desire, whereof we haue next to speake. For onely these, we obserued before, *David* calls his owne teares, *My teares*, and that not onely in kind, but also in number; not onely that they were his, that is, godly, such as he vsed, but also they were those which onely himselfe did shed. For not indifferently the teares of any, but of our selues must make request to God for vs. So of the Church it is said, *Her teares are on her cheekes*. And our Lord to the daughters of *Ierusalem*, *Weepe for your selues*

selues, and for your children.

So the Lord to *Hezekiah* the King giues testimonie,
I haue heard thy prayer, I haue seene thy teares.

Esa. 38. 5.

Which against them is to be noted, who if they commend themselves to the prayers of some deuout persons, if happily they build some Hospitals for those that in age, solitarinesse, and sicknesse, shall lament; meane while themselves be resolved into all lasciuiousnesse, are fully perswaded God is with them, well appeased: which if it be righteousness, I know not wherein *Simon Magus* attempting to buy the holy Ghost with money, hath at all offended.

Application.

Act. 8. 18.

Such

Isa. 5.

1. Sam. 12. 19.

Amos 6.

Act. 8. 24.

Such other offence is that, when in the morning vnbledst, going to mingle strong drinke, (to vse the Prophets words) or else about vngodly merchādise, they hire with a little mony some shaueling to say their prayers in certain *Aues*, and *Paters*, and *Credoes*, by a rate. It was easie for Israel to say to *Samuel*, *Pray for thy seruants vnto the Lord thy God, that we die not*, while as themselues ate the calves out of the stall, and chaunted to the sound of the viole. It was easie for *Simon*, of whom we spake, to intreate the Apostles, *Pray yee to the Lord for me, that none of these things which yee haue spoken, come vpon me*; but

but no heart he had to
ioyne his owne voice with
them. It is like, *David* who
wept and chastened his soule
with fasting, was not igno-
rant of the Gentiles pro-
uerbe, *Weeping becometh not*
a King: yet being a King,
he counteth it no shame
to sorrow a little for the bur-
den of the King of Princes.
Yet say I not, it is vnlawfull
to request, or vnprofitable
to haue the prayers of the
Lord his seruants. The ad-
uenturous *Hester* putting
her life in her hand for her
peoples cause, bids *Morde-*
cai gather together all the
Iewes that were present in
Shushan, and *fast yee* (saith
she) *for me.* And *Amos*
preacheth, *They shal call the*
hus-

Psal. 69. 10.

Euripides.

Hos. 2. 10.

Cantien.

Hest. 4. 6.

Amos 5. 16.

Ier. 9. 17.

Ioel 2. 17.

2. King. 19. 4.

husbandman to mourning, and
 such as are skilfull of lamen-
 tation to wailing. And in Je-
 remie, Thus saith the Lord
 of Hosts, Consider yee and
 call for the mourning women
 that they may come, and send
 for cunning women that they
 may come, and let them make
 haste, and take up a wailing
 for vs. But most agreeing
 is his precept by the Pro-
 phet Ioel, Let the Priests the
 Ministers of the Lord weepe
 betweene the porch and the
 altar, and let them say, Spare
 thy people, O Lord, and giue
 not thy heritage to reproch,
 that the heathen should not
 rule ouer them. And Heze-
 kiah (to conclude) by mes-
 sengers saith to Esay, Lift
 up thy prayer for the remnant
 that

that are left. In all which places, we may perceiue the holy people allowed & accustomed to vse the prayers of others with their owne, yet so as alwayes appears the concurrence of their owne with others.

In this wise, as many as here sow in teares, hope for increase, whereof they shal not be deceiued; the which their future expectation, euen in their teares, procures a present consolation. This is that vse of teares which *Dauid* implies, whereas he saith, *they haue bin my bread;* for teares oft times both feed and ease the minde. Weeping (saith one) cooles the stomacke, and solaceth the troubled spirit. In weeping

3. *Observatio.*

*Greg. mor. l. 5
c. 7. Luctu sua
anima pasci
tur, addo sicus
vr se boreales
fugentes pe-
des suos, i. ul-
tima sua me-
ditantes.*

*Proposition.
Ambr. de o-
bitu Valentin
Est enim pijs
affectibus
quadam etiā
flendi volup-*

2as, & plerūq;
grauu enapo-
vat dolor.

Esa 23 4.

Psal 137. 1.

Ier. 9. 1.

ping, holy affections haue their proper pleasure, and so most part, surcharging melancholy is expelled. Therefore the Prophet requests, *Turne away from me, that I may weepe bitterly.* Now we know, delight is presupposed to follow whē the desire is obtained. So the people in Babylon remembring Ierusalē in bitterness, find no sweeter leniment then this; *Upon the riuers of Babylon, there sat we downe, yea we wept when we remembred Sion.* Wherefore else doth Ieremie wish so earnestly? *O that my head were waters, & mine eyes a fountain of teares!* It was leisure for such employment, that Iob of his friends

7
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his
plea

friends so earnestly required, *Hold your peace, let me alone, that I may speake, and let come on me what will.* Therefore it is, the Prophet elsewhere *eates ashes like bread, and mingles his drinke with weeping.*

Iob 13. 13.

Psalm 102. 9.

Amplificatio.

Hereof may reason be conceived, from the obiect, or from the subiect, or from the circumstance of time. From the obiect, in that whatsoever is done or suffered for that which is beloved, is delightfull; as *Iacobs* suffering cold and labour, and sweat, for the loue he bare vnto his desired *Rahel*. Moreouer, if this the louer know, that his deeds or sufferings are pleasing to his beloved, so much

I.

Gen. 29. 20.

Luk. 7. 44.

much the more; are his ioyes increased. Hence *Marie Magdalen* her presenting our Lord with teares amidst a feast, because she knew they should haue better acceptance, then the Pharisees costly cheare.

2.

From the subiect, which either is ioyfull in it selfe, for not onely sorrow, but also abundant solace, sometimes makes men to weep:

Gen. 45. 14.

as *Ioseph* wept ouer his yongest brother for gladnesse of their bodily meeting; and againe, ouer all the elder for recouerie of their soules in conuersion.

Gen. 50. 17.

For it is naturall to man to weepe as really, though not so frequently in mirth as mourning. And as often

Rauen. ser. 64
Habet enim
hoc natura
humani cor-
poris, ut pro-
ducat lachry-
mas, vis gau-
dij, vis mero-
ru.

as

as the bowels are bound with excessiue motion of heauinesse or of gladnesse, straight waters gush out of the eyes. Or if they proceed from sorrow it selfe, then conuenient gesture addes delight to euery action; and no gesture is more suitable to sorrow, then sighs and teares, which nature hath annexed thereunto.

The circumstance also of time supports with a double foundation this position. For in regard of time present, as Hindes by caluing, so men by weeping, cast out their sorrowes. As waters by powring, so sorrow in lamenting issueth out. For (as Saint Basil saith) when they are emptied,

Aquinas.

3.

Expletur lachrymis, ageritur dolor.

Iob 39.3.

Senec. lib. 10. contra. 2. Plurimumque omnis dolor per lachrymas effluit.

De gratiarum actione.

Aristotle.

Exod. 15. 25.

Luk. 6. 21.]

Psal. 30. 5.]

Psal. 126. 5.]

Application.

tied, the braine is lightned, like as the element is cleared after raine. Therefore the Philosopher aduiseeth, not lightly to still children from crying. And in respect of time to come, the hope of great reward changeth no lesse the bitternesse of these waters then the tree shewed by God, those of Marah, while beleeuing, we remember him that said, *Blessed are ye that weep now, for ye shall laugh.* And againe, *Weeping may endure for a night, but ioy commeth in the morning.* And yet againe, *They that sow in teares, shall reape in ioy.*

Much therefore they are mistaken, that esteeme the Saints miserable when they
are

are in lamentation, whose
prouerbe they become, whē
 sackcloth is their garment.
 Selfewild are these, and ig-
 norant, *That out of the eater*
comes forth meate, and out of
the strong sweetnesse comes.
 When contrariwise euen
 experience hath taught, by
 Apoplexies, and Palsies, and
 sudden deaths, how vn-
 helpful, yea hurtful, it hath
 bene for many, violently to
 refraine from teares, being
 beset of remedilesse euils.
 For euen the flame in-
 closed, is choked of his
 smoke, which hauing no
 vent it selfe, reflects and
 smothers the fire that bred
 it; no otherwise in the li-
 uing creature, that facultie
 which doth dispense the
 vitall

Psal 69. 11.

Iudg. 14. 14.

*Basil. vbi su-
 pra. Accedat
 quod ait Sido-
 nius Apolli-
 narius. Animi
 natura desi-
 diosissimum
 dolor fletu
 grauidus ac-
 cendit.
 64. epist. 11.*

vitall actions, decayes and dies by the cagernesse of immoderate griefe, hauing no outward expiratiō. And on the other side, the issuing of matter from an vlcerc, easeth the smart which tumour bred. Wherefore as it is wicked, so it is vain, to account mourning miserable, which God hath pronounced happie. It is more reasonable to esteeme those teares euen in the present ioyfull, which procure Gods presence, delight the Angels, are a terror to diuels, support the feeble, and solace all stronger Christians. Whereof for this time onely this I list to adde: This worthy is of most abundant teares,
that

that tearcs amongst Chri-
 stians are so rare. If carnall
 men lament, that * *the new*
wine is cut off from their
mouth; if the Priests are
 iustly charged *to mourne*
betweene the Porch and the
Altar, that the drinke offe-
ring is withholden from the
house of God, which not-
 withstanding is but the
 bud of an earthly grape;
 how much more cause
 haue I to bewaile the dri-
 nesse of my soule? Who
 (will I say with the Pro-
 phet)* *shall giue water to my*
head, and tearcs vnto mine
eyes? yet not altogether or
 onely for the selfesame rea-
 son: he for the breaking of
 his people, I for the empti-
 nesse and barrennesse of

D my

* Esay 24. 11
 Ier. 48. 33.
 Ioel 1. 5.

y Ioel 1. 9.

z Ier. 9. 1.

*a Richar. Vi-
ctor. in Psal.
119.*

*b Psal. 107.
34.*

my soule. For so husband-
men^a are wont, specially in
the hotter regions, in time
of drought, by deriuing ri-
uerets from wels or ponds
to water their thirsty lands;
lest else, hauing by too
much drought lost all
strength, they faile to mul-
tiply the seeds of increase.
Ah my God, for the wic-
kednesse^b of the inhabi-
tants, the field of my heart
hast thou turned to bar-
rennesse. For therein dwell
thine enemies indeed, yet
not my friends; ambition,
anger, avarice, wanton-
nesse, headinesse, slothfull
sleepe, and dulnesse, & ma-
ny more, of whom more
easily any one doth leade
me captiue, then I am able

to

to recount them all. O my
 soule, thy strength, *My
 strength is dried like a pot-
 beard*^c. Wherefore con-
 sider with me my brethren
 what all Israel did in such
 distresse, and vnderstand by
 that they did, what they
 wailed, what they would:
 for being sometime them-
 selves forced at Mizpeh
^d to force from their eyes
 some teares, and yet that
 neither this they could (for
 it was not easie to do this
 good, how e're they decli-
 ned their former euill) in
 testimony of their inward
 emptinesse, they drew vp
 other waters, and powred
 before the Lord. Here we
 need not *Rabbi Vziel* his
 authority to teach that the

• Psal 22.7.

d 1. Sam. 7.6.

c. Psal 143. 6.

soule without teares is as the thirsty land, * whereas the holy Scripture so speakes.

Transition.

It was somewhat strange to perswade a carnall man, that to the spirituall his teares are a pleasure; but this being granted, a chris-ty man will soone belecue,

6. Observatio.

they are also profitable. For he beleuees, without profit a wise man hath no pleasure. Wherefore observe we next the proper vse y^e David had of them, in this also that David saith, *They have bene my bread*: wherewith

Confirmation.

a Psal. 80. 5.

in another Psalme he saith, * That great householder doth furnish his childrens table, *thou feedest them with the bread of teares, and givest them*

them
meat
to the
My
eat
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moun
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of the
wept
wee
of e
mea
ly in
loath
pleas
flesh
nest b
at all
were
ther
is sai
brea

them teares to drinke in great measure. Like may this be to that, that Iob^b affirmes, *My sighing cometh before I eat*: and againe, *c I haue laid up the words of his mouth before my necessarie food*: so Hanna^a the mother of that sonne of vowes, she wept and did not eat, that is, weeping to her was in stead of eating. For that other meate the Saints especial-ly in times of trouble they loath, *I ate* (saith one)^e *no pleasant bread, neither came flesh nor wine in my mouth, neither did I annoint my selfe at all till three whole weekes were fulfilled.* And of another^f vpon lesse occasion it is said, that he did eat no bread,

b Iob 3. 24.

c Iob 23. 12.

d 1. Sam. 1. 7.

e Dan. 10. 3.

f 1. Sam. 13. 17.

Amplificatio

g Psal. 104. 15

h S. Ambr.
Mat. 5. 5.

i Rom. 12. 12

k Heb. 5. 7.

For spirituall graces are their cates, and iunckets, and most desired meates, which when they faile, with this, though courser bread, they do more freely fill themselves. And yet besides, *Bread strengtheneth the heart of man* &c. So do (saith one) ^h the promises that are made to teares. For those that are patient in tribulation (according to Saint Paul) ⁱ *Reioyce in hope*. So much the more as they are more clearly called thereunto, by example of his preceeding teares, and succeeding ioyes, of whom it is written, ^k *Who in the dayes of his flesh, when he had offered up prayers and supplications with strong cry-*
ing

ing and teares unto him that was able to save him from death, and was heard in that he feared.

Saint Bernard hath observed seaven sorts of bread whereon they of the Kings house do feed. One is of hearing the words of God; another is of obedience or doing the workes of God; a third is, Meditation on them both; a fourth is, Repentance in case of negligence, in either of those or both. The fifth is of sociable unanimity. A sixth, the holy Eucharist the formers pledge, and seale of the covenant betwixt our Lord and his elect. The last is this we are yet a kneading, of praying teares, or weeping prayers. The condition of

D 4 which

Application.
Dominica 6.
Pentecostes 1.
serm. in fine.

which is such, not that he who feeds on one, or more, should therefore loath the rest, but contrariwise the eating of any one or some, whets the stomacke for the rest; whereby we gather, how few are satisfied with this, how many perish in spirituall famine vnawares. Who is he that will giue to me this bread to eate? whom, if I haue it, in these dayes shall I call to such repast? which of them that daily feast will vouchsafe to be my guest? But to vse our bread in a larger, that is, the Scriptures sence, for all manner of victuals, the most, filling theselues with sundry sorts of leauened cakes, poore wretches wretchedly

wretchedly refuse *these bitter hearbes*, ^m which neuerthelesse as cates were to be ioyned with *the unleavened bread of a sincere and Christian conuersation*, if so be we desired without hypocrisie, to be partakers of our Lords feast. But this diet what vse it hath for health or strength, the world knoweth not; therefore neither doth desire it. Who bewailes the want of an vnknowne good? ⁿ Cast a blind-borne and one accustomed to the light together into the darknesse of a dungeon; the ones experience makes him to lament, the other without losse, laughs in ignorance; so, right so here it is: The

in Exo. 12.8.

ⁿ Gregor.
Niss. de Beatitudinibus.
Ecclesi. 1.

country swaine will disdain to stoop to ground for that which is precious in his Lords esteeme: brut beasts deuoyd of reason, and therefore vncapable of miserie, bred by nature to exhale their breath in pleasure of their senses: soone as they see the ayre, the originall of their life, expresse each of them some kind of wantonneffe; the horse pranceth, the ox casts dust into the ayre, the sowe delighteth in digging turfs out of the earth, the whelpes do play, the calues leap, and briefly, all the rest, each one by a certain signe, shewes that his mindlesse nature propends to pleasure: but man thats borne
to

to knowledge, begins
to weepe, before he hath
leauē to eate, that he may
so learne that which was
the first, should be the fre-
quentst action of his life:
so mirth is theirs, and
mourning ours. Now of
those beasts very few, and
seldome times, in seeming
sorrow are seene a straying
from their kind; and if any,
yet those for men, as we
haue heard of horses and
dogges that with their
teares haue celebrated
their maisters funerals; but
of men how many to
brutish lusts haue quite
given ouer themselues,
ignorant or vnmindfull of
their owne condition or
their end? for where is the
end.

o Pro. 14. 13.

p Richard de
sancto Viſto.
de ſtatu inte-
rioris hominis
cap. 10.

end of their pleaſant
ſprings, but in ſaltneſſe of
the ſeas? For the riuers
haue ſweet waters, and the
ſea bitter, as pleaſure alſo
ends in loathſomneſſe: and
to ſay with *Salomon*, *The
end of mirth is heauineſſe.*
Howeuer p vneſſantly the
appetite comes and goes,
increaſeth, and decreaſeth,
and riverlike followes the
trace of her inclination,
vntill her deſire be ſatiſfied,
and in her crooked courſes
following each fiſt decli-
ning path of pleaſure, paſ-
ſeth as by a certaine race,
from place to place, after
ſteepe downe fall into the
valleys, ſcarce euer reaſcēds
vnto the lofty mountaines,
which neither the water
can

can, nor appetite is wont;
yet still it runnes and ouer-
runnes, and againe returns
vnto the first, whence the
Preacher saith, & *Vnto the*
place from whence the riuers
come, thither they returne a-
gain. For from fleshly ap-
petite so many foulds pro-
ceed, so many and so end-
lesse lusts arise. The place
fro whence these streames
gush out, is the well of na-
turall necessitie, in which
they end the ditch of vnna-
turall satietie: the way by
which they passe is the
quagmire of voluptuous-
nesse; by which it returns,
and runnes amaine the par-
ching path of concupis-
cence. And as all decursion
of waters is by visible
chan-

g Eccl. 1. 7.

channels on this surface of the earth, but returns by vnderground and inuisible: so lust by visible action, and satisfying the desire est soone is expelled, but by secret operatiō of the vegetable faculty, reflects, & so repaires her restless motion.

How miserable I pray, and how lamentable, euer to whirle about, neuer to get out, this eddie, now sinking, then fleeting, but neuer intermitting? how to be desired, rather to be detested, are those oblectations of our desires, which both are gendred of defect, and turned into loathing? Wherefore as we can let vs gainestand and rid vs as we are able: be we not so carried

carried of the sweete
streames, as to end our voy-
age in the saltest waues.
Here rather let vs admixe,
yea preferre some bitter-
nesse : admixe , because,
when God bestowed all
good without any compo-
sition of euill to be vsed,
and forbad to taste of the
bitter fruite, yet we ingor-
ged our selues with euill:
strict iustice required, that
euill alone our portion
after should haue bene, yet
hath the Creators excee-
ding clemency euen hi-
therto vouchsafed vs some
portion of that despised
sweet, but so, that for me-
mories sake and thankful-
nesse, he requires some of
our *Myrrhe and Aloes* to
be

r Luk 16. 15.

be mingled. This is surely that sweet sowre, most toothsome and wholesome for the present time. Let vs preferre it, that is, foretaste it, eating our teares before our daily bread; vnlesse this also we take to be the subject of our prayer, when we request, *Give vs this day our daily bread*: I deserue not to dine not hauing wept before, nor to sit at supper, before I haue wet my cheekes; which as vnmeet, so how vnsafe *Lazarus* and the gluttons st storie doth declare, and reason proues. For being there is a twofold world, and in them either, twofold, both ioy and sorrow is considered, and that without all doubt both

both contraries must be
 tasted (*For God hath set the
 one ouer against the other,*)
 blessed sure is he, who in
 things truly good, trea-
 sures vp his portion of
 pleasure for the future life,
 but swallowes before
 death his portion of the
 bitter cup: so the wise man
 orders them, saying, *First
 a time to weepe,* then after a
time to laugh. Therefore
 weepe in time, that both
 more surely, and more a-
 bundantly we may triumph
 in all eternitie.

Whence elegantly Fa-
 ther *Augustine* gathers, it
 is, that thirsting for the well
 of life, he tearmes his teares
 not drinke, which more
 greedily is desired, and easi-
 ly

Eccl. 7. 14.

Eccl. 3. 4.

In Comment.
 heic.

7. Observatio.

Confirmation

b Psal. 80. 5.

c Psal. 102. 9.

ly deuoured, but bread that is harder and more difficult, that is harsher and not so pleasant. I remember indeed, he said sometimes, *b* God gaue him teares to drinke, and elsewhere *c* that he himselfe mingled his drink with weeping; but neuer, that euer he vsed them for his drinke, lest for themselves he should seeme to desire them, as that well: for what pleasure he hath in them, is for necessitie of the end, nor for themselves.

*Amplificatio**d De gratiarum actione.*

Therefore neither he saith, that alwaies he did eate that bread, but when it is said vnto him, *where is thy God?* for else as Saint Basil *d* notes, there remained no time

time for that *ioy vnſpeakable*
and glorious of the elect and
iuſtified, allowed him of
 God: no place for the Apo-
 ſtles precept, * *Reioyce in*
the Lord alway. For if ſor-
 row be ſimply good, then
 euer to be deſired, and ſo
 neuer ſhall be obtained
 that wherewith he doth
 exalt vs to the fellowſhip
 of Angels perpetuall glad-
 neſſe, who are accounted
 worthy to ſtand by the tri-
 bunall of the Almightye.
 And ^f beſides, too much
 ſadneſſe becomes a cauſe
 of ſinne, in ſo much as ſor-
 row ouerwhelmes the
 mind, and by want of ad-
 uice, occasions giddineſſe,
 by forgetfulneſſe begets
 vnthankfulneſſe. This fit-
 teth

e Phil. 4. 4.

f Simon ma-
giſter, Orat.
12.

teth that which the Hebrewes say, *The holy Spirit in them that are ever sad makes no residence*, and experience too plainly pro-
ueth it in excessiue griefe.

Application.
g In Comen.
slic.
h De gratiar.
affione.
i De beatitu-
dine 3.

I suppose therefore Saint *Augustine* & Saint *Basil* and his brother of *Nysa* would not commend but reprehend, not onely the Anabaptisticall sect, which Romanists themselves condemne, as supposing the Godhead is appealed by rude screeches, or vgly howlings; but also those selfesame Romanists in some of their esteemed religious orders, and such other like perhaps amongst our selues, not vnlike (as writes that learned Father)

vnto

unto the tender & worth-
lesse trees in which the
wormes most easily are
bred; whom God also him-
selfe by *Esay* ¹ sharply re-
proues, and plainly conuin-
ceth as ignorant of the
Godhead.

Wherefore we are in-
structed, that as they whose
eyes are weake, fearing to
dazell them with continu-
all sight of the lightest bo-
dies, at times refresh them,
with more tollerable co-
lours of flowers and hearbs;
so must the mind not al-
waies be giuen to sorrow
and sadnesse, but turne her
eyes to the speculation of
better things ^m and exer-
cise of good workes; which
petic is much to be prefer-
red

k Basil. apud
Simonem
magistrum.

1 *Esay* 58.

2.

m 1. *Tim* 4-6
7.

n Gal. 6.
o Mat. 21. 41.

p Serm. 79.

red (if separation of these were allowed) before the bodily exercise of votiu teares, which we in the persons of the women that embalmed our Sauour, and of the Apostles which bare his markes,ⁿ and labouring in his vineyard ^o *Rendered him the frutes in their seasons.* The golden *Ranennas* elegantly compares in this wise, *Woman the cause of euill, the author of sinne, the way of death, the graues gate, the inscription of hell, the whole necessitie of lamenting, for which they are borne in teares, are subiect to sorrow, addicted to sighing, and are so strong in teares as they are voyd of strength, and so much as they are more unfit for*

for labour, so much the readier to lament: therefore with their teares they vanquish weapons, sway whole kingdoms with their weeping, and by bewailing breake, all the courage of the nobler sexe.

Its no wonder therefore, if women be more earnest then Apostles at teares, at funerals, at sepulchers, at bodily obsequies about our Lord his corps, *Where* woman first runnes to teares, that first ran to ruine; she is first at the graue, which was first in death, becomes the messenger of resurrection, that was deaths Herald; and she that brought to man, newes of so great destruction, euen she to men presents the tidings of so great saluation, that by
the

the bearing of faith she may
 repay, what by counsell of mis-
 beliefs she had taken away.
 This order is not preposterous
 but mysticall; Apostles are
 not postponed to women, but
 reserved for workes of more
 honour, and greater moment.
 Women undertake the hand-
 ling of Christ his bodie, the
 Apostles his sufferings; they
 carry spices, but these stripes:
 they enter the tombe, these
 the prison: they take hold of
 graue clothes, these of chains:
 they poure in oile, these out
 their blood: they are ama-
 zed at death, these vndergo
 deaths: and (not to mention
 many things) they sit at home,
 these in fronts of battels stand,
 that deuoutlike souldiers they
 may in dangers proue their
 faith.

faithfulnesse, strength in labours, in wrongs patience, in perils death, suffering in wounds, in paines deuotion, constancie in renting of their bowels. To Christ therefore, the women are portitors of tears, the Apostles subduing Satan, and all other enemies, report with victorie both triumphs and trophies vnto Christ. Like iudgement therefore must be held of them, that by profession and employment succeed the women and Apostles. For as the worke, so is the reward; and whose is the one, to him by right redounds the other, both in this present time, and in the world to come.

Which euen here from

E

David

*Mulier ergo
ferunt pro
Christo lac-
rymas: A-
postoli diabolo
superato &
victis hosti-
bus & victo-
riam referunt
& triumphū.
Luk. 18. 30.*

8. Observatiō.

Confirmation

Psal. 55. 13.

Ier. 31. 16.

Psal. 145. 14.

David may be gathered, who saith, *My teares have bene my bread, or, Bread for me.* This is that reference whereof we spake, implying, *How euer the Saints lament in holinesse, the fruite is theirs.* As in another place, *I humbled my soule with fasting, and my prayer returned into mine owne bosom.* And y^e we the Lord said to Rabel, that is, to Israel, in Ieremie doth confirm it, saying, *Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded.* For, *The Lord upbeldeth all that fall, and raiseth up all those that are bowed downe: that is, refresheth e- uery one, and rewardeth, that is afflicted for his name:*

name: that as the sufferings
of Christ abound in them, so
their consolations may abound
by Christ. This is the diffe-
rence of those teares which
are shed for God, (of godly
teares) and those of our
hearts inuention, yea and
such as are of Gods pre-
cept, yet without their
right intention; as the an-
swer of God to his people
in Babylon by Zachary de-
clares. Their question is,
Should I weepe in the fifth
moneth, separating my selfe,
as I haue done these so many
yeares? His answer is: When
ye fasted and mourned in the
fifth (which was their in-
stitution) and seventh mo-
neth (which was immedi-
ately commanded) euen those

2. Cor. 1. 3.

vse.

Zach. 7. 3.

V.5.

seuentie yeares, did ye at all
fast to me, euen to me? And as
if they had said, Then
wherein haue we missed?

V.7.

it is added, Should ye not
heare the words which the
Lord hath cried by the for-
mer Prophets? And as if

V.9.10.

yet further it were deman-
ded, Which are those
words? for the one, fasting
and weeping is enioyned;
and the other not forbid-
den: it is replied a little af-
ter, Thus speaketh the Lord
of hosts, saying, Execute true
iudgement, and shew mercie
and compassions euery man to
his brother, and oppresse not
the widow, nor fatherlesse, the
stranger, nor the poore, and
let none of you imagine a-
gainst his brother in your
heart.

heart. As if he had shortly said, The purpose of mourning, as well as sacrificing, is mercie, and the knowledge of God: for *Esay* proues the one, as *Hosea* doth the other. These are the teares that God vouchsafeth to see; these are they that are contained in his bottle, and written in his booke.

34. O that my portion then may be with them, to whom it is said, *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall reioyce, and ye shall be sorrowfull, but your sorrow shall be turned into ioy; so shall I not feare to stand with them, from whose eyes God shall wipe all teares. Peter at first (in semblance of*

Esa. 58. v. 3. 6.
Hos. 6. 6.

2 King. 20. 5.

Psal. 56. 8.

Ioh. 16. 20.

Reu. 7. 17.

Ioh. 13 8.9.

a carnall man) said, *Thou shalt neuer wash my feet* : but after, seeing the danger (representing the inordinately zealous and ill advised professor) saith, *Lord, not my feete onely, but also my hands and my head* . He offended in the last, but the greater danger was in the first. I will wish therefore as touching teares, I may keepe the meane, neither wanting, nor yet superfluously shedding them; yet rather then for want I should heare, *Thou hast no part in me*, I pray they may so wash my soles, that by so glorious a father, and a tender mother, they may be wiped from mine eyes. But we poore sinners, how should

should we be conceiued
to exceed , whereas the
righteous *David* surceas-
eth neither *day nor night*?

By which both *day and*
night, of many things we
are taught. For first, if
night and day be taken for
all time, which by them is
measured, it shewes , The
Saints powre out their spi-
rits, not lightly, or for an
houre , and so haue done,
but constantly and serious-
ly, so long as cause re-
maines. So *Baruch* in *Je-*
remie, faints in his sighing,
and findes no rest. So that
same Prophet in his booke
of Wailings, counsels the
daughter of his people, say-
ing, *O wall of the daughter*
of Sion, let teares run downe

9. Observation

Ier. 45. 3.

E 4

like

Lam. 2. 18.

like a river day and night:
 giue thy selfe no rest: let not
 the apple of thine eye cease.
 The same is *Iobs* assertion,
Are there not mockers with
me? and doth not mine eye
continue in their prouoca-
tion?

Iob. 17. 2.

Amplificatio

Neither will they, or
 can they otherwise chuse
 or do, whom God himself
 commands and compels
 thereunto: they will not,
 because of his charge, who
 thus hath charged the Pro-
 phet, *Thou shalt say this*
word vnto them, Let mine
eyes runne downe with teares
night and day, and let them
not cease. They cannot, be-
 cause of the smart of his
 rod, who say, *Day and night*
thy hand was heavy vpon me:

Ier. 14. 17.

Psal. 32. 4.

(A)

(A wonderfull drinesse of
the grape, ensued the pres-
sing of that heauie hand,) *My moisture is turned into
the drought of Sommer. Like
to this is that of another,
Why is my paine perpetuall,
and my wound incurable,
which refuseth to be healed?
wilt thou (speaking to God)
be altogether vnto me as a li-
er, and as waters that faile?*

Ier. 15. 18.

Much differing in na-
ture is their weeping in the
Temple, which by they are
gone ouer the threshold,
profuse laughter followeth
after; which by day to men
do mourne, not by night
to God, as do his holy ones
saying, *With my soule haue I
desired thee in the night, yea
with my spirit within me will*

Application.

Esa. 26. 9.

I seeke thee early: but these, like are their teares to Northerne showers in Summers drought, which moisten the boughes & blade, but neuer nourish the root of trees or herbes; so it neuer fructifies.

But to the purpose, let vs remember, the sable and silent night affoording convenient solitude, of all is tears best fitting nurse. The certain conuenience of solitarinesse, *Jeremie* a man next to *David*, delighted in this exercise, declares by his example, *My soule* (saith he) *(hall weepe in secret places for your pride.* And briefly for the night, most deuout *David* witnesseeth himselfe, *All the night long*

Ier. 13. 17.

Psal 66.

I make my bed to swimme,
I water my couch with my
teares: of whom (saith *e* Au-
gustine) This meate which is
called bread, men eat by day,
and sleepe by night; but this
so saourie is. and he so pious,
that no time he ceaseth.

e Comment.
in Psal. 42.

Moreouer the same Fa-
ther well obserues: That if
you take the day for the
prosperity of this life, and
night for the worlds ad-
uersity, the conclusion will
be the same; for saith Da-
uid, *Whether in prosperitie
of the world, I shed the teares
of my desires, the longing of
my desires I leaue not off.
And how euer the world be
well, I am still ill, untill I ap-
peare before my God. For no
lesse if not so much more,*
the

10. Collect.
August.

*Ego desiderij
mei lachry-
mas fundo.*

*Et cum in
mundo beni-
est, mihi ma-
li est.
Amplificatio.*

the prosperitie of this world, is to be lamented then aduersity; for that more corrupts vs, that this more easily may breake vs; fallen they haue often in prosperity, that haue not started in aduersity.

Application.

Yea and if we will consider, whence are the adulterous fashions of this age? from aduersity? from trouble and danger? Nay: for it gaue Martyrs a race most generous, most acceptable to God their Father; but these our times of peace and plenty, a broode of vipers, a seede of sinners, a generation of wantons, men effeminated, women against nature in mens habite, each leauing themselves,

selues, emulating either
nothing but the others vi-
ces. O prosperity flowing, and
failing, temporall and mor-
tall, fleeing and falling, hauing
euer more deceit then delight.
So much to be feared, and
worthy to be lamented,
as thou art able to entice,
and ready to kill the intan-
gled! as cunning to do
the one, as the spirit^b that
seduced *Ahab*, and willing
to execute the other as the
Ghost that met *Brutus* in
the battell at *Philippi*.

A third collection seemes
hence for to arise, that
namely the Saints lamen-
ting for sinne, surpasses
the vngodlies wantonnesse
therein; for he weepes both
day and night; but their
blas-

Enobryus.
Semper plus
deceptionis
quam dele-
ctationis ha-
bent.

b1. King. 22.

11. Coloss.

blasphemie which did occasion it, is after said in a-
 ction but to endure by day.
 a Gen. 27. 41. *a Esau had shortly resolved
 to slay his brother Jacob, but
 Rebekah his mother sup-
 poseth his fury after a few
 dayes will turne away: and
 though perhaps the euill
 intention was not changed
 long after, nor euer repen-
 ted of, yet the Scripture
 saith, *When Esau saw that I-
 saac had blessed Jacob, & sent
 him away to Padan Aram,
 to take him a wife from
 thence, he also diuerted the
 streame of his thoughts
 from murther to another
 marriage: but after a little
 we heare of Jacob though
 not watching yet trou-
 bled by d dreames in the
 night,**

a Gen. 27. 41.

b Verse 44.

c Gen. 28. 26

d Vers. 12. 17

night, and fearefull awa-
king out of sleepe. Yea
many yeares after retur-
ning^e to his country, the
feare of his brothers rage
distressed him, and not on-
ly by presents and perswa-
sions in the day time la-
bours to mitigate him-
selfe, *but^t all the night untill
the break of day wrestles with
God that he may preuaile
with man.* So^h Abraham
deuides himselfe; he and his
seruants by night, pursuing
them that by day had ta-
ken away his brothers
sonne. So Moses often
whole dayes and nights,
and weekes, yea almost
moneths fasts and prays to
God for remission of those
finnes which Israel com-
mitted

e Gen. 32.
V. 7. 13. &c.

f V. 9. &c.

g V. 24. &c.

h Gen. 14. 15

i Deut. 9. 1. 9.
Deut. 10. v. 10

1. Sam. 30.
V. 6. 16.

1 Pſal. 102. 7. 8

m Pſal. 22. 1.

mitted at once. So (in resemblance) *David* in much distresse is following to recover what vniustly is taken away, while *Amalecke* triumphing in their euill, *are eating and drinking, and dancing, because of the spoile that they haue taken:* so he expresseth that while¹ his enemies reproach him all the day, he watcheth, (which is more conuenient for night then day) and is as a sparrow alone upon the house top: and in the person^m of our Lord he thus expresses, *O my God I cry in the day time, but thou bearest not, and in the night season, and am not silent.* Which we know how by our Lord himselfe it was fulfilled oft times in the garden,

garden, ⁿ in the mount,
 ° and in the desert. So that
 howsoeuer the Pharisees
 sometime by night con-
 spire against him, yet could
 they not be so watchfull to
 the euill, as he for good.
 So *Paul* and *Sylas* ^q at mid-
 night in prison pray and
 sing prayes vnto God,
 while they that imprisoned
 them are asleepe. So do
 those many deuout in the
 house of ^r *Marie* the mo-
 ther of *Iohn*, during the
 Churches persecution and
Peters imprisonment, for
 whom ^f prayer was made
 without ceassing of the
 Church vnto God. So the re-
 ligious ruler *Nehemie*, with
 fasting prayes both day
 and night for the euill that
 had

n Math. 26.

36.

Iohn 18. 1. 2.

o Mat. 14. 23.

Mark. 6. 46.

p Mark. 1. 35

Luke 5. 16.

q A.C. 16. 25.

r A.C. 12. 12.

f v. 5.

Neh. 1. 6.

u Dan. 6. 18.
19.

x Psal. 64. 6.

y Psal. 31. 11.

z Psal. 76. 5.

had happened vnto Ieru-
salem and Iuda being already
done and ended. So Darius
howeuer a heathen king,
yet partaking with afflictions
of ^u Daniel seruant of
the most high God, when as
the trecherous Presidents,
hauing accomplished their
diligent search, ^x and hauing
performed as they sup-
posed, The ^y mischeuous de-
uices which they had imagi-
ned, now sleepe their sleepe^z;
went to his palace and
passed the night fasting, nei-
ther were instruments of mu-
sicke (according to his vi-
suall manner) brought be-
fore him, and his sleepe went
from him, Yea and the king
arose very early in the mor-
ning, & went in haste vnto the
den

den of lions, and when he came
to the den cryed with a la-
mentable voyce vnto Daniel.
So powerfull is the affe-
ction that hath but affinitie
with religion, much more
true religion where it is, by
all indeuour striues to out-
strippe naughtinesse. For
them, after their malignant
counsels and cruell ac-
complishments, pleasures
drowne, and sleep enterres:
but these silly lambes, and
mourning doves, feare and
care still solícites, especi-
ally because they much dis-
daine to see good overcome
of euill. Let bloody perse-
cutors this also vnderstand,
that if to feed on others
flesh be their delight, they
may haue their pleasure al-
so

*Prudentius in
episcopo.*

so in the night, for herein
its not amisse to imitate
the noble spirit of that most
religious *Lawrence*, who on
his grid-iron bid the perse-
cutor, *turne his carkasse and
eate that which was already
roasted.*

But as for vs remember
we by day to conflict with
the works of iniquitie, and
by night imploring the
heauens helpe, get new
prouision for each dayes
fight, according to the ex-
amples of our Lord now
related, and of *Paul*, ser-
uing the Lord with all hu-
mility of mind, and with
*many teares and tempta-
tions,*^a *Which befell him by
the lying in wait of the Iewes;
ceased not from those teares
night*

^a Acts 20. 19.
31.

night nor day for three yeares
 while he was in Asia: that ac-
 cording to ours and their
 figure in Israel and Ægyp-
 tians, the more by them we
 are afflicted, the more
 our seed may multiply^b and
 grow, not onely by num-
 ber of the faithfull as hath
 euer fared in the hottest
 persecutions, but also that
 each of vs our selues, being
 so by them excited, become
 more seruent in euery good
 word and worke: as of the
 holy Apostles it is written,
 that after many threat-
 nings, and beatings, and
 imprisonments, ^d Daily in
 the Temple, & in euery house
 they ceased not to teach and
 preach Iesus Christ: for
 teaching and preaching of
 whom

^b Exod. 1. 12.

Act. 2. 41. 49.

Act. 3. 14.

^d Act. 5. 42.

whom they were so persecuted. So shall Satans persecutions, vnto the grace of Christ, proue but as water cast on burning oyle. So shall our religion, by the fruites approue it selfe, being both seruient and frequent; which things, by termes of *night and day* in meditation of Gods law, in fasts and prayers to God, his most immediate seruices are vsually commended.

Iosh. 1. 8.

Psal. 1. 2.

Luk. 2. 37.

So doing, we may with ioy expect that day without all night, which shall once clothe vs with the garment of perpetual gladnesse; when they also that now abuse the vscful chage of night and day, shall be oppressed

Psal. 49. 14.

Rev. 21. 15.

Psal. 119. 105.

Transition to
the absolute
treatise of
teares.

The upright shall have dominion over them in the morning. That, in difference whereof, David may seeme now to say, His teares are his meate day and night. For when he shall come vnto the place, of which it is said, There shall be no night there, he shall no more eat the bread of teares, but drinke without let, without loathing, without ending, of that pure life-springing well, so earnestly, so vncessantly here desired.

From the particular manner, and determined measure, of whose desires and diet of teares, as they are bounded in these words; at length we come to more ample

ample and absolute consideration of that grace, for the good, as we are able, of as many as hauing or seeking this gift of religious teares indeed, account them gracious. For which intendment, these heads seeme profitable to be handled: first the *Nature*; then the *Necessitie*; after, the *Vse*; next the *Efficacie*; fifth, the *Lets*; sixth, the *Helpes*; seventh, the *Matter*, *Occasions*, or *Diuision* of godly teares: and last, of their *Dignitie*, by way of conclusion to the rest.

As for the *Nature*, thus briefly may they be defined: Teares are in man a humour of thicke vapours, by force of some strong affection,

*Diuision of
the matter
intended.*

*1. Of the nature
of teares.
Definition.*

fectiō, gathered first about the heart; then from it, being straitned, sent vp into the braine, there by the coldnesse thereof resolved into water, thence distilling into spongiuous glands of the eyes, out of which at length they are wrung, by the straining of those arteries which are deriued from the heart and head. Now a little of each of these parts in particular.

Explication.

vii. And first we say, they are in man, or something to man belonging; because the knowledge of the object is required for expressing of this outward signe. Now amongst the bodily liuing creatures, man alone is capable of knowledge.

For

For whereas there are in man two passions principall, to wit, *Ioy* and *Heauinesse*, arising both from knowledge of the cause, (to either of which all other may be referred,) the mighty God hath assigned to either, in man a signe expressive of it selfe, namely *Teares* and *Laughter*. So that those teares mentioned of *Crocodiles*, and *Pallas* his horse, and certain dogs and birds, happening to some of them ordinarily, are to be accounted teares not properly, but *Analogicall*, that is, like vnto teares; or if out of order, then to so be taken as *Balaams* Assie her speaking.

Numb. 32.

That they are a humour,
F 2 sense

Psal. 77. 2.

sense seeing them distill, witnesseth her selfe; the which most rightly is therunto by God applied: for the flowing of that liquid thing, betokens the inward melting of the soule; whereto I suppose, well may be referred that which *David* saith, *My sore ranne in the night*; which cannot be a bodily sore, because the originall expresseth it in the Hands name.

Plutarch.

The matter of this humour, seemes most to be those vapours, in that it is neither bloud nor flegme, choler nor melancholy; nor yet appears to be any of those which Physitians call *Secondary humours*: though one hath said, *They are the soules*

soules sweate. Truth it is, sweate like vnto teares, is salt, but not so cleare, nor in such sort passing through the inward parts. Neither is it easie to perceiue, how excrements of the third concoction (which is wrought in the outward parts of the bodie) should be the nearest messengers of inward affections. As for that of *Nyssen* to this purpose, saying, that *Teares are drops of bloud*, gushing out of the hearts wounds, I take to be more Rhetorically, then materially spoken.

Greg. Nyss.

For fourthly, that they are a corporeall effect of a mentall affection; no man doubteth, (of fained teares

I speake not, which are but equiuocally so called) therefore according to change of affection they are stird & stilled, raised and layed.

Now if you aske, what affection they betoke? The answer of some will be, that properly they witnesse sorrow, but ioy by accident, namely, as ioy is accompanied with remembrance of sorrow : but in mine opinion (howeuer I esteeme all the affections so to remaine commixed in the mind of mortall man, as all the elements in that compound bodie, wherein one onely is predominant,) yet should not that slight memorie of euill be in ioy so forcible, as to produce mourning

mourning teares . For sure it is, that as either of two contraries preuailes; the other in power is abated. Wherefore, the weaker remembrance of sorrow in the midst of ioy, should not so effectually moue tears, as that remembrance which in a middle state is stronger, because then lesse resisted : neither doth experience at all times, when most reioycingly we weep, witnesse any thing lesse, then that we remember sadnesse; yea so much the more abundantly, as we reioyce in singing the praises of our Redeemer, so much more without restraint, without obseruance, these waters spring out of their

*Quintilian.
Quæ erumpunt
dolore, aut
lætiâ manant*

fountaines; wherefore we must acknowledge with the Orator, *Nature hath given teares messengers of the mind, which burst out in grief, and in mirth more pleasantly proceed.* While as the one pressing, straines them out, the other dilating opens the passages that they may flow more freely; both stirre the inwards with a stronger motion, as also do desire of reuenge, and affection, of pitifulnes. Whereby also may be perceiued, why in the definition we required a strong affection. For neither a slow affection sufficeth to moue those vapours, and the ouerviolent ouerwhelms, or else, rarifying dries them vp; that in-

fants

fants & womanly creatures of either sexe, are lightly moued to weepe, is caused either by the mind, in that through defect of iudgement, things oft times of little moment, they repute the greatest; or else proceeds from a qualitie of their bodies, to wit, the abundance of vapours in those whose constitution is of cold and moist.

Meane while those vapours gathering from each part, vpon some great and vnaccustomed agitation of the mind, about the seate of life for defence thereof, compassing on all sides about, do straiten it, binding more hardly in sorrow, and are therefore more strongly

repelled, in ioy more gently compassing, and therefore are more easily dispatcht vnto the braine.

For betweene the heart and head, there is a mutuall and rare compassion; euen as betweene vnderstanding and affection. So that as the braine, vpon knowledge of the matter, giues notice, and stirres vp the heart: so the heart moued by the affections, sends for her selfe her messengers circumfluous vapours to seeke the redresse of euill, or increase of good.

The braine then, either by his coldnesse condenses those vapours into fluide humours, as the middle and coldest region of the aire
those

those that breath out of the earth and water; or otherwaies those hote halations being darded in abundance vpward against the solide cauities of the braine, by their repercussion and concourse, are thickned, as the drops hanging vpon the lower side of the couer of a boyling pot, may by example teach.

Wherefore it is no wonder, if what way they can readiest they fall into those sponges obserued by the eyes: for in those that are more humide, at the same time they weepe, you shall obserue that humour falling into their nostrils, hauing found no receptacle in the soliditie of the head,
like

like as it hapneth in those
stils which they call Re-
torts.

*Heidfeldius
Surgunt ex
vno fontes
duo monte
perennes: v-
de duplex
falsa labitur
amnis aqua.
Vide sis. Rich.
de S. Viſlore
in Psal. 118.
§ Exitus a-
quarum.*

Finally, it were not well
provided for the eyes; if the
waters receiued into those
sponges, were not thence
wrong out, which easily the
head, and heart by ministe-
rie of their arteryes effect:
but in the eyes principally
and lastly they appeare, be-
cause the eyes first and
chiefly harbour sinne, and
of the eyes of mankind es-
pecially of the womans,
that before man was in the
transgression.

*Necessitie of
weeping.
Diuisiō of
causes.*

Thus of the nature of
teares; followeth their ne-
cessitie, which is either
from the present consi-
stence of our nature, or frō
the

the institution of Gods commandement, or finally from condition of the end.

From the consistence (saide I) of our nature, not of nature vniuersally, though *Plutarch* being reprov'd, for weeping for his child's death, not vnaptly answered, *Thus nature flowes.* A-gaine of our present consistence, not of our primary constitution; for made we were without them, and without sorrow the frequent cause thereof, but now are borne of sinne, in sorrow, vnto labour.

Of sin, that is, of seed infected, both with the guilt of the first sin, and with corruption of originall error.

For

Plutarch.

Job 14. 14.

Psal. 51. 5.

Leuit. 22.

For who can bring a cleane thing out of an vncleane? and *David* acknowledgeth, *Behold I was shapen in iniquity, and in sinne did my mother conceive me.* No lesse the Law-giuer himselſe hath taught, inioyning the chasteſt and holieſt mothers purification, and ſacrifice vpon their conceiuing and bearing children.

In ſorrow we are borne in reſpect of cauſes both procuring and effecting; the procuring cauſes are either the loſſe of good things, or the hold that euill hath taken on vs. The firſt good we haue loſt is our owne integritie, both of eſſence and ability: of eſſence, whereby, at firſt by
conna-

connaturall and vncoun-
 terfaired righteoufnesse we
 were confution to the a-
 postate Angels; but now
 by dolefull alteration we
 are a shame vnto our selues,
 not with rebellious spirits
 onely, but with the vilest
 insensitiue creatures being
 compared. Ah, how do
 those malicious supplan-
 ters insult and triumph o-
 ver *Adams* fall! Wherefore
 if *Thamar* vnwillingly and
 therefore innocently, ha-
 uing lost virginity, yet
 wept so bitterly, and o-
 thers, rather then they
 would lose it, haue depri-
 ued themselves of life;
 most iust reason haue we,
 that of originall glory our
 selues haue stript so wilful-
 ly.

The

2. Sam. 13. 19
Virgines a-
pud S. Aug.
Ciuit. l. 14. 26

The losse of that other integrity, which we call existence or ability, is that totall corruption of our most pure and perfect nature; so that of those things wherewith before it was both beautified, & strengthened, and delighted, almost nothing doth remaine, but all contraries in their places are come. Let thine imagination propose vnto thee, some body now faire, and cleare, and strong, and nimble, and by exactest symmetry of parts and colours, & lineaments proportioned: anon exanguished, some part blew with stripes, other with wasting agues waxen pale; a third through corrupted humors over-

ouerspread with vermine,
alcouered with vlcers, with
issues of matter, loathsome
to the eye, and intollerable
to smell through stinch,
not able to lift vp it selfe,
not to be approached for
helpe of any other crea-
ture; cast out, forsaken, and
abhorred, which sometime
was in high esteeme a-
mongst the best and hono-
red. This, euen this in re-
spect of that which was,
is our present case.

And yet a greater
good we all by ods haue
lost, *The King of heauen his
fauour*; for how should the
holy admit vncleane soci-
etie? *For thou art not a God
that hath pleasure in wicked-
nesse, neither shall euill dwell
with*

f Psal. 5. 4. 5.

Hester 1.

with thee the foolish shall not
stand in thy sight, thou hatest
all workers of iniquity^f. None
we iustly count more
wretched then those who
sometime haue bene kings
delights, but after euen to
scullions are in derision:
whom ere while all men
saluted, all men coueting
their presence bowed be-
fore them, blessed them;
but now, as knowne ene-
mies of the common good,
they hate, abhorre, despise,
and execrate. *Vastbi* thrust
out of the kings bed, ha-
uing no place no not in the
kitchen, for making and
adorning whose couch be-
fore, all the precious things
of the Prouinces scarce
sufficed; yet those, of late
her

her waiting maides, allowe
her not admittance into
their presence. Consider
also *Haman*^h even now the
man without compare, ho-
nored of the king, and with
the king alone admitted to
the banquet of the queene,
yet by a sodaine turning of
the wheele hoist on his gal-
lowes of fiftie cubites, pre-
pared for his proposed ene-
mie. These indeed scarce
ever could enough be
lamented by the subjects
of these changes, or their
friends; yet were not there
condigne repentance to be
remembred at the mention
of those teares, our fall de-
serued: there a Queene and
here a courtier, are cast out
the fauour of a king, but
whose

h Hester 3. 1.
&c.

i Psal. 118.

k Dan. 4. 33.

whose *breath was in his nostrils* i, but who himselfe within a moment might as another more powerfull after him, be cast, not onely out the kingdome, but euen from all societie of men ^k, into the place, and forme, and company of beasts: but we by our demerit are expelled from the place and presence, fellowship & Sonship of the everlasting Father, the almighty God, the vncorruptible & vnchangeable, King of Kings, and Lord of Lords.

Hereto adde, of what priuiledges and benefits, both bodily and ghostly, our whole kindred is disfranchised: For so when any is found in leasmaie-

flie

stie, obnoxious to Princes, is
deprived not onely of fa-
uour before enjoyed, but
also of euery right and be-
nefit euen to *fire* and *water*,
as the Prouerbe is. And as
touching our bodies
whose foode before, all but
one, the trees of Eden
were; the fowles of heaven,
and beasts of earth, and
fish in the sea for seruice:
and whatsoeuer else the e-
lements haue, for holy sport
and sinlesse recreation; not
one the least of these, now
they vse but for price, or
else by stealth. The Lords
his ransomed by price, and
that no lesse then the bloud
of God; the rest without
right, abuse them by iniu-
rious robberie, and shall
when

1 Pro. 8. 31.

*Esay 63. 10.

when the Iudge sits, receiue
 the recompence of their
 felonie. As for the soule,
 while the body vsed the
 creature, the Creator him-
 selfe was her possession,
 whose habitation from the
 beginning by the coeter-
 nall Wisedome, *was with
 the sonnes of men.* But now
 * *He is turned to be their e-
 nemie, and doth fight against
 them.* O losse beyond all
 losse! O mischiefe likened
 by no dammage! How ma-
 ny shall you heare relating
 vpon euery meeting their
 losse of some ship or goods,
 a part or whole; but of lo-
 sing God no more then if
 they neuer had had interest
 in him? Of those losses so
 they speake, as they that
 seeme

seeme somewhat to themselves, and would to others, that sometimes they had such things to lose; but this, that as from themselves without all hope of once recovering for ever God, as losse they do not once record. ⁿ *Micaiab* could bewaile the losse of Idols: how much more meet were it to lament the deniall of the true and only God? Carelesse ^o *Esaie* wept aloud with a great and exceeding bitter crie, not quite for losing, but for missing the chiefe place in his fathers blessing; but we alas haue lost our Father himselfe, who can refrain from teares? He for failing of a worldly preeminence,

ⁿ *Iud. 18. 14*

^o *Gen. 27. 34*

pIndg. 18. 24

minence, but we deprived of heauen, and our Father the maker of heauens: yea and that other esteemes absurd to be demanded, what he ailed: The gods which (saith himselfe) he made being by violence taken from him; but how much more absurd is the wilfull abdication of God *the former of all things*, not bewailed?

q Jer. 2. 11.

Finally, with God against our will, we haue left our native soile, because against our selues we haue forsaken God; therefore against our minds we depart our habitation. ¶ *Hash a nation changed their gods? which are yet no gods (saith the Lord :) But my people haue changed*

*changed their Glory for that
 which doth not profit. For the
 elected, because beloued
 nation, hath forsaken the
 True, cleauing to them that
 are not. Therefore their
 land cast them out, because
 they had denied their God;
 and vs all guiltie of like of-
 fence, had Paradise now
 for euer spued out, because
 we had prouoked God, if
 the clemency of the selfe-
 same God had not succou-
 red. It indeed mercifully
 relieues, giuing hope of
 some returne, yet we poore
 exiles iustly mourne in mi-
 serie, during this our ab-
 sence. Our selues which haue
 the first fruits of the Spirit, e-
 uen we our selues groane
 within our selues, waiting for
 G the*

Rom. 8. 23.

r Rom. 8. 38.

the adoption, the redemption
of our bodies^r. *Aeneas* and
others long since expelled
their countrie, might carry
with them their supposed
gods, whom they had not
offended; but we to whom
was knowne, and to wor-
ship granted, the onely
God omnipotent, do sigh,
knowing our selues but
strangers here, and voide of
God (were it not for Christ)
whom we haue prouoked.
O pleasant soile and fruit-
full season, and delightfull
ayre of native Paradise, by
fault of ours, not thine,
from thee we sonnes of *A-
dam* banisht are! Garden of
God, plantation of the
Highest! with what teares
shall I bewaile, not thy de-
solation,

solation, (for thou art blessed, not layd waste by the reiection of the corrupted sinner, and sinne corrupting, as also was the mother earth, by washing off infecting flesh therefrom) but sorrow for the unhappie case of our whole race, expelled from thy felicitie! Herefore the holy Prophets, ¹ *Esay* and ² *Jeremie*, wash *Iazer* & *Sibma*, *Hesbon* and *Elealeh* with their teares. O men of God, who shall to me impart some part of your abundant wailing, for the forraine Moabitish land? you all bewatered a country full of naughtines, that you might so purge it; but I, first, that land most holy before my

¹ *Esay* 16. 9.
² *Ier.* 48. 22.

u Stella in
Luke 7. ex
72. interpre-
tibus.

קדמת עדן
x Gen. 4. 16.

comming, by me defiled,
most pure, by me polluted:
next, mine owne fall deser-
ued but most distressed
casting thence, that it
might be cleansed. Some
will haue vs to vnderstand
from a certaine and much
reuerenced translation, that
which is not vnlike, that
Adam after his fall cast out
of Eden, was placed ouer
against in the sight thereof,
that by often beholding,
the sorrow of his sin might
be increased. And no lesse
surely I suppose from the
originall may be said of
Cain^x, the manqueller ha-
ted of the Lord, that there
he (not without Gods or-
dination) being separated
from the face, that is, the
fauour

fauour of the Almightye,
tooke vp his residence in
the land of Nod. *Woe is me*
that my habitation ⁊ also is
prolonged in the land of Nod:
whilest that, for violating
the Highest Maiestie, ex-
pelled, behold I may, but
not enioy, those pleasures
once possessed. O haideesse
of heart, and emptinesse of
head, and drinesse of mine
eyes, who for all this hard-
ly shed some teares! I re-
member that worthlesse
multitude most like my
selfe, come out of Ægypt, a
forreine, and to them vn-
friendly land, to haue wept
most bitterly, within few
dayes after departure, re-
membering the melons^z and
onions, cucumers & leekes,

y Psal. 120.

Num 11.4.5.

21. Sam. 30. 4

and flesh-pots wheron they had fedde before; though without all lone, yea with extreame hatred of the inhabitants, and wearisome labour brought low: but I absent now hundreds, and thousands of yeares, from that most naturall, & fruitfull, and delightfull, and friendly country, seldome and slightly sigh for it. O call not to my iudgment the inhabitants of ^aZiklag, who wept for the supposed losse of their wiues & children, till they could no more; they had lost their stufte, but their land remained: their wiues were gone, and their children taken, but without difficultie they might contract new marria-

marriages with women of
 their owne families , by
 which their decayed ex-
 pectatiō of posterity might
 be yet repaired ; but to vs
 both house and land , gold
 and filuer , and most preci-
 ous iewels, and most fami-
 liar fellowship of the holy
 Angels , neuer on earth as
 before to be recouered,
 was lost in a moment. A-
 gaine, I thinke of this same
David, at that time almost
 stoned as the cause thereof,
 at another time constrained
 to leaue Ierusalem for a
 season ; yet with hope of
 safe returne, covering his
 head, vncouering his feete,
 though guarded with an ar-
 mie of valiant men , ^b Wee-
 ping as he went up by the

b 1.Sam. 15.
 30.

2. Sam. 15. 30

c S. Ambros.

d Gen. 2. 23.
24.*ascent of the mount of Olines.*

And grieue that I neuer
enough reprove mine own
stupiditie, and sloth, and
dulnesse. O let vs all set be-
fore our selues as one of the
Ancients^c well aduiseeth,
that *Adam* thrust out the
garden, kept out by *Cheru-
bin*, and edge of flaming
sword, which turneth euery
way to keepe the tree of life.
Obserue our wretched fa-
ther, with *Eue* the mother
of her husbands miserie,
sent out, looking backe,
desiring, but not daring to
returne, sometime com-
ming trembling wise,
soone by the lookes of the
awfull Angell, terrified, de-
parting; then accusing his
wife, imputing to her alone
the

the losse of all the plenty, & pleasure, and ease of Paradise: her in silence that had abused her tongue, with teares and sorrow, alone her selfe condemning; and him againe, looking home, reflecting rebukes vpon himselfe, at length but late, acknowledging his follie in too much facilitie to a woman. Finally, both at length farre removed, that now they may not breathe into that ayre wherein erewhile, they had all hearts desire; yet in sight confined within some territorie, frō whence they may, as from afarre, looking, be moued to thinke what land, what Lord, what libertie, what honours, what friends, and

riches by their owne vn-
righteousnes they had lost:
And this esteeme in present
to be the case of each of
vs.

Thus farre now of the
good things lost, yet not of
the euill ensued; of the gifts
whereof we are despoiled,
not of our punishments in-
flicted. Which if I could as
easily, as I may truly and
woefully expresse, a day
would not suffice briefly to
relate them. In the soule
for knowledge, hath igno-
rance taken place, for wise-
dome follie, for righteous-
nesse iniquitie, impiety for
holinesse: And in the bo-
die for soundnesse rotten-
nesse, for health sicknesse,
for strength, feeblenesse,
for

for swiftnesse, stiffness; a
 liuing death, for constant
 life; a death beginning at
 our entry into the world,
 passing along amidst the
 manifold changes of *our*
few and euill dayes: per-
 fected at length when we
 go off the stage, but neuer
 ended, except to them that
 are in Christ. So that we
 are at first loathsome seed, in
 the middle brittle clay, at
 last wormes meate. Cherish
 the flesh neuer so much, flesh
 it is: and if you consider dili-
 gently what issues by the
 mouth and nose, and other
 passages of the bodie, you will
 confesse, (as a deuout^f man
 said,) *A viler dunghill you*
neuer saw. If you could relate
in order all its miseries, how
with

c Gen. 47.

f S. Bern. me-
ditati. cap. 3.

with sinnes it is laded, wrapt
in vices, itching with concu-
piscence, possessed of passions,
polluted with illusions, ever
prone to euill, inclined to all
naughtinesse, you should dis-
cerne it, full of confusion and
all shamefulnessse. What is
more worthy of teares, if
you consider the best con-
dition of these present
things? and if you will fore-
see what after? The grape
once pressed affords no fur-
ther liquor, but with perpe-
tuall drinessse, as salt vnsau-
rie, after is condemned: Like
so the flesh by deaths presse,
for euer is dried from all de-
light, neither euer againe re-
couers strength or stomacke
for former wantonnesse. Here-
truly me thinkes I may as-
sume,

g S Bern. ser.
9 in Cant.

fulme, the Prophets words:
The precious sonnes of Sion
comparable to fine gold, how
are they esteemed as earthen
pitchers the worke of the
hands of the potter! And a
little after, Her Nazarites
were purer then snow, they
were whiter then milke, they
were more ruddy in bo-
dys then rubies, their poli-
shing was of saphir: but o
what change! their visage is
blacker, then a cole? they are
not knowne in the streets,
their skynne cleaueth to their
bones, it is withered, it is be-
come like a sticke.

Lam. 4. 2.

V. 7.

V. 2.

As for the Princes fa-
 uour which once we had,
 now to the tyranny of hel-
 lish fiends our kind is sub-
 iect. Can the mind of man
 with

*1 Seneca in
Epistolis,
in libro, Qua
re bonis viris,
mala eveni
ant.*

m Iosh. 5. 9.

with patience behold the
seed of *Adam* miserably
serue their lusts? *Egyptian*
bondage is a shadow
compared with this: for
they in bricke and stone, in
clay, & chaffe, and stubble,
but those materiall, but
earthly, and therefore ei-
ther measurable and so tolle-
rable, or as that *Stoike* said,
extreame, and so in short, cut-
ting the thred of life, ending
paine, and doing disgrace
away: yet God, so soone as
his people came into the
promised land, comman-
ded they should be cir-
cumcised, doing the shame
away that still remained,
saying, *" This day haue I
rolled away the reproach of
Egypt from off you, where-
fore*

fore the name of the place is called Gilgal, (rolling) vnto this day. Whereby may be coniectured, what shame from Satan they haue got, who are taken captiue by him at his willⁿ. Doth any of you with vnwatered ~~ee~~kes behold his sonne, or brother, nephewe, or neere friend, caught out of your company, fettered with chaines, bound to the gal- lies, wanting bread, cru- elly beaten, by Turkish vn- godlineffe, detained, abu- sed? But if we could looke about vs and behold, much more basely, slauishly, cru- elly, our brethren at the pleasure of vncleane spirits, now as it were with cud- gels beaten, driuen vp the dange-

n 2. Tim. 3.
26.

dangerous hill of pride, anon compelled ouer steepe rockes to cast themselves, vpon sharpe pikes of many offences; sometime them of high descent filling and emptying swine troughes with the prodigall in drunkenesse and gluttonie: Others with *Sampson*, in stead of horse or asses, grinding in the mill of the fleshes vncleane- nesse, (which all and thousands such slauiish conditions this present age affords in filling of mens lusts;) then should we sure acknowledge necessity of teares. What is here, not base, laborious, bitter, shamefull and lamentable? yet these things daily with-
out

out teares (I wish without laughter, without puffing vp, as at the incestuous Corinthian, without reioycing in such things of nought) we daily see: certainly if nothing else, yet this it selfe to extort some teares from the eyes of a reasonable minde were all-sufficient.

1. Cor. 5.

Amo. 6. 30.

I will not here record what sorrowes are come in place of the ioyes of Paradise, a cursed earth for the blessed garden, thornes and brambles for the tree of life, wearinesse for strength to labour, poison in steed of foode, rebellion of beasts, against the obedience of all the creatures.

I will omit banishment in place of dwelling, for plenty

q Nudus hu-
mi sacet in-
fans, indi-
guis omni vi-
tali auxilio,
cum primū
ad luminis
auras Nixi-
bus ex aluo
matris na-
tura profun-
dis. Vagant
lugubre lo-
cum complex
ut aquum
est; cui tan-
tum restat
transire ma-
lorum.
Lucr. li. 5
et Plin.

plenty scarcity, and tor-
ments present & to come,
which already partly on
other occasions we haue
touched, and partly shall
in better season speake af-
ter, on better occasion. At
this time, this onely will I
say, nature hath excellently
instructed vs, necessity of
weeping, bringeth forth
into the light all mankind
with lamentation: none Zo-
roastres the Babylonian, na-
tures aduersarie, and witch-
crafts author alone excep-
ted, whose laughing at his
birth imported wicked-
nesse of life, surpassing all
that man had yet inuen-
ted.

The effecting causes of
sorrow in our birth, are the
renting

renting of our mothers,
whom before we had bur-
thened, so farre nature
witnessing our vipereous
generation, because of
sinne, which poyson-like
we bring into the world.
And the crushing of him
that is borne, to shew how
Iesus for our sinnes must
needes be pressed, as a
cart which sheaues^r. Fi-
nally, to conclude the ne-
cessity of nature, as man is
borne of sinne in sorrow,
so *unto labour as the sparkes
flie upwards*^u. *Sore travell
hath God giuen to (the best
of) the Sonnes of men, to be
exercised therewith*^x.

The necessity from cor-
ruption of our nature, ano-
ther followes by vertue of
com-

Matth. 3.

r Amos 2.
13.

u Iob. 3. 7.

x Eccles 1.
14.

a Psal. 33.
Psal. 148.
Psal. 119.

b *Volumus
Dei fieri à no-
bis, aut in
nobis.
August.*

commandement, to wit, of
God, whom as our maker
to obey is the first necessi-
tie, whose commandement
on euery creature hath im-
posed ineuitable necessity
of being and abiding ac-
cording to most absolute
decree ^a; neither shall man
be able to frustrate what he
hath said ^b, for either here
we shall weepe willingly
obeying his precept; or af-
ter, late indeed, but yet the
longer, being compelled
by execution of that word
on vs: either here we must
in the inward *light of the
liuing*, or after in the *utter
darkenesse* of the dead. Now
Gods commandement is
contained both in the old
Testament and the new: of
the

the old both in the law and the Prophets: in the Law it is enioyned, by feast appointed the tenth day of the seventh moneth *for afflicting of their soules*. By a statute for euer (according to the letter of the Law, during the Lawes continuance, and according to equity of the matter, when the Law is abolished) and this vnder penalty of the offenders *cutting off from among the people*. Againe, it is implied in the bondwoman, her iniunction *to be waile her father and her mother a full moneth*, that so she may be an Israelite his wife: That is, that we who were *strangers and sinners of the Gentiles*, might be presented

Numb. 29.7.
Leuit. 16.31.

Leuit. 23.29.

Deut. 21.13.

Gal. 2.15.

1. Cor. 11. 3.

Ier. 14. 17.

Ier. 31. 17.

Lam. 2. 18.

Ioel 1. 17.

Ioh. 16. 10.

Ioh. 11. 35.

Luke 23. 28.

Iam. 5. 2.

sented a chaste virgin vnto Christ: so he hath commanded in the Prophets, *Ieremie*, and *Ioel*, for themselves and others, whose testimonies before mentioned we need not reade againe. He hath commanded in the Gospell, by himselfe and his Apostles: by himselfe, first to his owne disciples when he had before herein set himselfe for their example (for what as necessary he doth commend, its all one as though it were commanded.) Next his counsell is vnto the daughters of Ierusalem, for themselves to weepe and for their children. By the Apostles, in *Iames*, he hath charged each one to weepe and

and howle for his owne
miseries, and in Saint Paul
for others.

Rom. 12. 15.

Last, is necessity of the
end, and that twofold, both
escaping euill, and obtai-
ning good. The euill we
shunne is double, of sinne,
and punishment, of sinne in
present: for as saith Saint
Chrysostome, *Compunction of
the heart alone consumes and
wasts all error of the winde,*
(for our speech is not of
fruitlesse teares) *and what
euils soeuer it findes therein,*
*wipes out and blots them all
away: findes it there the flame
of concupiscence, as an over-
flowing riuer, straight it kills
and quenches shew: if it see a
company of cares and worldly
perturbations, as with a whip*
it

it drives them out, and forbids them access to the chambers of the soule, and as the dust standes not before the wind, so no euill thought dwels in the mind where it abides.

The other euil to be escaped by teares, is sorrow and paine for sinne, signified by teares themselves; because where it is, it causeth them by teares (I say) to be wiped away: but as Bernard saith, *How shall they be wiped from those that haue them not?*

The good by teares to be obtained, is of grace or glorie. The good of grace, that is to say, good works, can no more without teares (or somewhat answerable thereunto) be had, then fruites

*De Causa
Domini,
serm.*

fruites without the waters.
 For all the iust are trees,
 who being planted in the
 midst of the presēt Church,
 shold bring forth those fruits
 that may remaine. But these
 grow not in vnwatered
 mountaines. There are (as
 one saith well) three sorts of
 waters that make or keepe vs
 fruitful, first, incitemēt of the
 Scripture, which by threats
 and promises stir vp good will
 in man; then gifts of grace,
 which of a naturall make a
 spirituall man, teaching him
 for himselfe, commendable
 care and providence, and lea-
 ding into all truth, minister
 the fruitfulness of good works:
 last the showers of teares,
 which moistening with their
 dew the veines of right inten-
 H tion,

Ioh. 3. 18.

Bern. in sen-
tentis.

tion, renew the roote, that the tree may neuer die.

Math. 5.

Clemens Alex.

Psal. 6.

The other good bestowed on them alone that weepe, is that which for vnequalitie of our vulgar language with the original, the learned interpreters in our Lords words haue rendred *comforted*; which as the learned *Clemens* of Alexandria doth obserue, containes entirely a two-fold benefit, of *Consolation* here where we are, and *Intercession* aboue, where we would be. That consolation, *Dauid* plainly in his owne person shewes vs to be the fruite of teares, saying, *Depart from me all ye workers of iniquitie, for the Lord hath heard the voice of my weeping.*

weeping; that is, hearing my
prayers ioyned with teares,
he hath taken away my sin:
therefore depart from me
ye sinners, of whom once
I was, but now know that
fro your number I am ex-
empted; because for my sins
God hath giuen me teares,
which of him neuer are re-
iecte. Teares giue great
confidence of our sinnes re-
mission, and likewise of
Christs intercession for vs.
Whereto that of *Iohn* may
happily in another sense be
drawne without offence:

*If any man sinne, we haue an
Advocate with the Father,
Iesus Christ the Righteous.
If any man sinne, and who
sinneeth not? but if any so
sinne, that is, by teares be-*

1. Ioh. 2. 1. 2.

Ioh. 1. 39.

Rom. 12. 1.

fore the Lord, powring out his heart (as sometime the bloud of beasts before the altar) because of sinne, he sacrifice himselfe, then sure it is he hath an Advocate with the Father, Iesus Christ the Righteous, the sole oblation of whose bodie, doth expiate both his, and sinnes of all the elect: but who so in this wise sinneth not, that is, knowledgeth not himselfe to be a sinner, or knowledging, doth not as the Apostle bids, *By the mercies of God, thus present his bodie a living sacrifice, holy, acceptable unto God*; the same hath no part in Christs intercession. Now to conclude necessity, with the nature, most con-

conueniently: The Lord of nature, and God the giuer, yea and rewarder of religious teares, hath himfelfe ordained, that we in teares fhould come, and liue, and depart this world.

Necessitie indeed doth greatly of it felfe commend the fubieft, yet profit and pleafure are the things whereby we are moft perfwaded. The pleafure or delight of teares, I haue in fit place before declared as I could; the healthfull and manifold vfe thereof fhall therfore now fucceed. For whether we refpect our ghofly aduerfaries, euen thofe that make *the hand-writing of Gods ordinances to be againft vs*: in figure of the

H 3

floud

Nafcitur in lachrymis, lachrymis quoque vita madefcit, & vitam rursus linquimus in lachrymis.

The vfe fulnes of teares.

De hac adduc si placet vide Aug. Confess. l. 4. c. 5.

Col. 2.

Exod. 14.
Amos 9.5.

Esa. 44. 22.

*S. Basil. contra calumniam
trahentium,
affert solatiū
lagentibus
societas.*

Iob 2. 11.

flood of Egypt, they are
ouerwhelmed. For thus the
Lord in *Esay* speakes: *I have
blotted out as a thicke cloud
thy transgressions, and as a
cloud thy sinnes.*

Or if we regard our friēds
or brethren in distresse:
*Fellows in tribulation are the
afflicteds cōsolatiō.* This doth
the purpose of *Iobs* friends
shew; how euer the effect
answered not: *For they had
made an appointment toge-
ther, to come to mourne with
him, and to comfort him: that
is, to mourne with him;
that by others partaking
the burden of his griefe,
his shoulders might be a
little eased thereof.*

Next adde we the vse
thereof in respect of vs. For
first

first, they are available for inward consolation; inso-
 much as *ioy fitly cometh af-*
ter sorow, like as after labour
rest, the haue after wracke
by sea; securenesse is accepta-
ble vnto all, but most to him
that hath lined in feare: to all
the light is pleasant, but more
delightfull to him that is come
out of darknesse; to haue passed
from death to life, doubles the
benefite thereof. Finally, as
more moderately, so more
healthfully & ioyfully after
teares we dilate the spleene
with diuinely applauded
laughter, whereof it is
written, When the Lord tur-
ned againe the captiuitie of
Sion, we were like them that
dreamt: then was our mouth
filled with laughter, and our

S. Bernard in
Cam. serm. 68

Psal. 126. l. 2.

tongue with singing.

Another profit we haue by them, is for testimonie, yet to God I meane, not to men, for whose testimonie good men are not much solicitous. For *Teares* (as speakes that pathetick Doctor) are witnesses of the sponse her loue; to whom her beloueds absence is a floud of teares; while as she seekes, but findes him not; she calls, but he giues no answer: nothing she delights to do, but weepe. And for this purpose, *Whatsoeuer is mournfull, into her soule she heapes together.* Finally, the allowance of this witnessse, is testified by that differēce, put by the Lord himselfe, betwixt the Pharisees banquet, and the distressed sinners

*S. Bernard, in
Cana Dem.
ser. 9.*

Cant. 5. 4.

Luk. 7.

ners teares.

Moreouer, no lesse the
floods of teares lift vp the
soule from the gulfes of
worldly lusts, then the de-
luge of waters, the Chur-
ches Arke. For *Hanna* the
religious mother of holy
Samuel, after weeping, tri-
umphantly being exalted,
makes her boast in God,
saying, *My heart reioyceth
in the Lord, mine horne is ex-
alted in the Lord.*

Gen. 7. 17.

1. Sam. 2. 1.

In whom also as easily
(though in figure) may be
seene, that plentie of fruites
follow the showers of
teares: for she before bar-
ren, hath borne now seven.
(And yet this while in let-
ter we heare but one, vn-
lesse that one, because of

1. Sam. 2. 5.

H 5 worth,

*Aristot. hist.
animal. 7.*

worth, be equalled vnto
seuen; as by the heathen,
one *Plato* to a thousand.)
Hereby that Theoreme of
nature, appeares also to
hold in grace: That the
raine from heauen is more
fruitfull then those that frō
the lower wels are deuised
vnto the lands; that is, The
Churches teares are more
abundant in good workes,
then all inferiour ordina-
nces and motiues of earthly
commonwealths.

*Gal. 6.
Rom. 2.*

After these, is still our
benefit, but in respect of
God, a most conuenient
way of seeking him. For
this by the Prophet, him-
selfe doth promise, shew-
ing the Israelites of God,
and Iewes in spirit, their ac-
cesse

cesse in the time of grace:
*In those dayes, and at that
 time, saith the Lord, the chil-
 dren of Israel shall come, they
 and the children of Iudab to-
 gether, going and weeping,
 they shall go and seeke the
 Lord their God.*

Ier. 50. 4.

But what were it to seek,
 if we should not find? The
 next is therefore, that by
 weeping, in constant see-
 king, Christ with his An-
 gels is seene himself; which
 by another example, that
 serious penitent *Marie
 Magdalen*, after all other,
 both men and women, per-
 sisting in seeking him, who
 she found not where she
 saw him layed, as the holy
 Euangelist Saint *Iohn* re-
 cords, in these words, *Then*
 the

Ioh. 20. 10. 11

Ioh. 20. 1.

the Disciples went againe unto their owne home, but Marie (namely she that first visited the sepulcher in the morning, and after returned with the Apostles) stood without at the sepulcher weeping, and as she wept she stouped downe, and looked into the sepulcher, and seeth two Angels in white, sitting the one at the head, the other at the feete, where Iesus had layen. And after a little she turned her selfe backe and saw Iesus standing. When her soule in mourning, was no lesse then her body, bowed downe unto the dust, then sees she him standing that is the conquerer of death, who lately euen dead, she had beheld laid in dust.

Psal. 44.

The last profit of mour.

ning. (and if it be lawfull so to speake) the first is Gods, namely by deliury of the distressed out of trouble; for boldly, yet not vnruly faith that Father once and often already named: *Thinke you our God shall haue his entire and glorious praise, untill they come who shall in presence of the Angels sing, Make vs glad according to the dayes wherein thou hast afflicted vs, and the yeares wherein we haue seene euill? from whose praise if they be wanting, who may say, We went thorough fire, and thorough water; but thou broughtest vs into a wealthy place.* I will adde, if they be wanting, *from whose eyes he may wipe all teares, the tokens of their former sor-*

S. Bern. in
Cant. serm.
68.

Psal. 90. 15.

Psal. 66. 12.

Apoc. 7.

Esay 35.10.

rowes, in signe of changing mourning into perpetuall, but most gracious mirth: when *Esays* words shall be fulfilled, of them long expected, long since vttered by him in this wise, *The ransomed of the Lord shall retorne and come to Sion* (first in the Church on earth, but more magnificently in heaven) *with songs and everlasting ioy upon their heades, they shall obtaine ioy and gladnesse, and sorrow and sighing shall fly away.*

*Transiſion,
Omne uultu
punctum, &c.*

The Prouerbe is, *He is able to accompliſh all that mixes profit with his pleaſure*; but our meaning is at this preſent to ioyn power to profitablenes. To ſpeake there-
fore

fore of y^e efficacie of tearcs,
which was fourth amongst
the heads, propounded to
be treated touching them:
If you will call them sho-
wers or stormes from a-
boue, they hinder the at-
tempts of diuels, which be-
siege the Citie of God,
quenching all their canon
shot; for tearcs are th' effects
of faith whose vertue is to
*quench the enemies fierie
darts.*

Ephc. 6. 16.

Or if you tearme them
cataraçtes, or falls of wa-
ter from the highest moun-
taines, they presse and
crush what e're lifts vp it
selfe against God, of which
perhaps a little after he
here complaines; whence
is truly said, A stubborne
horse

*2. Cor. 10. 5.
Psal 42. 7.*

*S. Bern. festo
omnium san-
ctorum. serm.
1.*

horse is tamed by the whippe,
and a rebellious spirit by shed-
ding teares.

For riuers and brookes
carrying with them what
euer lyes in the way, at
length overwhelming the
very walls and bays oppo-
sed vnto their violence:
hence that is to them as-
cribed, which is neare vn-
lawfull to attribute to a
creature, that by the a man
in wrestling preuailed with
God. *He had power ouer
the Angell and preuailed,*
but how? *he wept and
made supplication vnto
him.*

Or if we say, they are
pure waters of some silver
streame, in which the let-
ters otherwise vnlegible, are
per-

Hof. 12.4

perceiued. For if the drooping soule cānot declare her minde, teares shall supply, where the tongue is tyed. Or if that which is intended by weight of arguments must be enforced, teares are the weightiest words: wherewith *Veturia* vnarmed *Coriolanus* her sonne, now readie to batter the wals of Rome. To *Antipater* cōplaining grieuouſly to *Alexander* of his mother, he returned this answer, Knowest thou not o *Antipater* that one teare of a mother will blot an hundred iniurious letters?

Will you stile them bathes? the hardett ice will speedily resolue being cast therein, such as they say, was

Bern. de Cena ser. 12.
Lachryme dicant quia voces explicare non queunt, Naso.
Lachryma pondera vocis habent.
Flor. lib. 1. c. 22.

Stella in Lake 7.

was the heart of the first most sinfull, and then most mournfull *Mary Magdalen*. For in these is a hote resolving quality, issuing from the mines, not of blacke sulphure, or the like, but of the precious and celestially gold, of wisdom inspired by God.

Are they called noble wines and generous, that makes men confident; and they giue great confidence towards God: which in one of *Dauids* words, evidently appeares, where to the Almighty he dares to say, *Hold not thy peace at my teares*. What is, hold not thy peace at my teares? I know (saith he) *O Lord, thou art a righteous Iudge, none* (I know

*Spes iubet
esse ratas.*

*Psal. 39. 12.
Ephraim de
consumptione
ne trem. 4.*

know) can deliuer out of thine hand; I know thou wilt iudge the quicke and dead, thou wilt strictly iudge the sonnes of men for every idle word, upon every secret, though lightest thought; I know thou wilt come and call the nations from East to West, to heauens from aboue, and to the earth beneath, that thou mayst iudge thy people. And I to my selfe am conscions of manifold offences; yet this I also know, that thou art mercifull. I know that teares and troubled spirit are to thee most acceptable, because these thou hast commanded, and these are sacrifices, wherewith thou art pleased: Therefore I pray, do not remember my sinnes, and forget my teares, for so should

Iob 10.

Rom. 2.

Mat. 12.

Eccles. 12.

Psal. 50.

Psal. 38.

Psal. 51.

Psal. 130.

Dan. 7.

Should I not be able to stand,
but rather remember these,
forgetting those. So shall I not
feare to come into thy pre-
sence, when the thrones of
Princes are cast downe, and
thou art set the Ancient of
dayes, with garment white as
snow, and haire like vnto the
purest wool; vpon thy throne a
fierie flame, with wheeles as
burning fire, from which the
fierie streames shall issue, and
come forth from before thy
face, when thousand thou-
sands shall minister vnto thee,
and ten thousand times ten
thousand shall stand before
thee; when iudgement is set,
and the booke is opened,
out of the which all dead shall
be iudged according to the
things written therein. Then
shall

shall be discovered the iniquities of vs all, and mine amongst the rest: but if for them my teares in thy presence shall appeare, their accusations shall be void, and their guilt undone. Therefore thus confidently I request, hold not thy peace at my teares.

Finally, if by art you wil perfect nature, and ranke them amongst those which stillers skill makes and cals strong waters, able to breake through that which hammers lightly do not burst: for *Weeping* hath some preheminance of praying: which *Peter* conuerted by his Lords lookes, taught others by his owne experience, breaking forth in teares, without request of

words:

Vide offic.
cissimam hu
iusmodi de-
precationem
in Anacre-
onticiu Da-
masceni.

Οἶστος ἦδ
κακὰν τὸ
ἐλπίδος, &c.
& post, ἀλλὰ
κὶ ἦδ οἶστος
οἶστος, &c.

Maximus
Taurinensis
serm. hiem. de
penitentia
Petri & olli-
aria, hom. 3.
Qui etiam
est inter ser-
mones diui
Ambrosii, nec
non S. Augu-
stini sed falsus,
illius enim, nō
cuiusvis horū
filiū redolet.

Stella in Luc.
Luk. 7.

made a Pastor, and receiues others for instruction, that had not before guided well himselfe. The same also in that holy penitent is produced: For we reade she wept, but not ought she spake: We reade not (saith one) what in words she uttered, but what she did. For the kingdome of heauen is not obtained by words, but by good workes. A rare miracle is to be scene in her washing with her teares the feete of Iesus. For often we obserue the earth watered by the heauens, but inuerting natures lawes, we neuer heard the earth bewet the heauens, and yet that here may be beheld: if we conceiue the maker of heauen, aboue the heauen.

So

So great a good are
teares, and yet how many
euill lets thereof, hardly
shall one seuerally relate;
but their sources, or head
fountaines, shall here be
pointed at; too strong each
one alone, for this same
naughtinesse, which if in
one they do concurre, they
resist with more forcible-
nesse. Them in this order
we will digest: first, spea-
king of the naturall; then
of those which occasion
breeds. Amongst those, na-
turall dulnesse hath his
place; which being of those
euils that are bred in man,
makes senselesse them in
whom it rules: which vice,
by the skilfull in nature,
they pourtray in that fish,
I which

*Impediments
of weeping.*

*Diminution of
lets.*

*Pierius Hier-
oglyph. l. 3. c. 3.*

words: For we see his tearcs,
but do not heare his voice: we
readc his weeping, but no
mention of his speaking. Iustly
indeed Peter wept in silence,
because that which is bewail-
led, is not wont to be excused;
and what cannot be defended,
yet may be washed away: for
tearcs can cleanse the offence,
which shame forbids vs to
confesse: so tearcs are carefull
both of credit and saluation,
not ashamed to seeke, and sure
to obtaine in asking. Tearcs
I say are silent, and yet effe-
ctuall prayers; they aske not
pardon, and yet obtaine it;
they make no pleas, but finde
mercie. This difference there
is, the prayers of tearcs are
more available then of words:
for speech in prayer perhaps
doth

doth lie, which teares cannot; speech oft times doth not unfold the whole businesse, but alwayes teares declare the entire affection. Therefore now Peter useth not speech, wherewith he had sinned, wherewith he had lyed, wherewith he had denied the faith, lest thereby he be not beleeued in confession, which erewhile denying he had abused. Therefore had he rather lament, then pleade his cause, and confesse with teares, what he had denied in words. And yet see further what Peter hath profited in teares: He fell before he wept, but after he is confirmed an Apostle; and he who before his teares, proued a transgressor, after, of Gods flocke is made

*Inuenio quod
fleuerit, non
inuenio quid
dixeris: Le-
chrymas autem
lego, satisfac-
tionem non
lego.*

*Ibid. passim
infra.*

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they pourtray in that fish,
I which

*Impediments
of weeping.*

*Division of
lets.*

*Pierius His-
toph. l. 30.
c. 3.*

ines
bat
well
o in
ro-
ept,
We
bat
bat
e of
by
A
cene
ares
fien
red
ting
eard
ens,
be-
the
the
So

Torpedo

Plato,

εἰ γὰρ ἀντὶ

τῆς αἰσθητικῆς

συνζήτητος

παρὰ τὴν φύσιν.

Psal. 119.

Psal. 13. 3.

which for this purpose is called Slothfulnesse. This creature casts poyson, of temper extremely cold, which when ouer weeles, or lines, or angle, or speare, it hath runne, stupifies the strongest armes that holds any of these, deluding all their fishing: so whatsoeuer affection in man hath need for to be stirred, by such heartlesse lazinesse is overwhelmed. Whence *David* so often intreates of God he would quicken him, after his iudgements, in his lawes, in his righteousness. And as one that had deuoured Opium, or some destroyer of the vitall heate: *Lighten mine eyes, lest that I sleepe the sleepe of death.*

This

This is accompanied with another vice as hurtfull as it selfe, namely, the neglect of our owne saluation; which hath dwelt in man since he cast away himselfe. Now where the end is neglected, what care is of the meane expected? He that cares not for prosperitie, what trouble will he vndergo for hauing it? He that loathes not filthinesse it selfe, will neuer for cleannesse danger his life, by washing in the riuer. If any delight in bitches, and neither smels nor feeles contagious vlcers, seldome will he endure for health to be lanced, and seared, and cut.

Like to this, or the cause

I 2

of

of this, is ignorance of God and of our selues. For he that neither knowes himself to be vnrighteous, nor that God doth hate & reueage iniquitie; neither Gods mercie, nor his owne misery, neither how shamefull is his present life, nor how fearful estate remaines him, in vaine shall you looke from such for teares and lamentation. Hence all speech for this effect, to most men is ridiculous and vaine. *This time* (as wrote the most famous Christian Oratour) *we neither feele in our selues the piercing sorrowes, nor admonish others, but are like corpes fairely adorned with vestments outwardly, but inwardly with*
long

S. Chrysost.
de compun-
ctione cordis,
L. 1. paula ab
initio.
1. Tim. 6.

long consumption of grienous
sicknesse wasted : Or as the
Franticke, who speaking and
doing many shamefull things
and dangerous, are neither
ashamed, nor frayed awhit, but
rather glory, seeming to them
selues sounder and wiser then
the best : so we against health
doing what ener we do, not so
much as account that health,
which we want . If the wea-
kest disease stirre the strongest
of our bodies, strait, Physickes
helpe we seeke, and lanish (as
the Prophet speakes) gold
out of the bag. But for this
purpose, siluer is too fine
to be weighed in the bal-
lance: The soule is daily torne
and wounded, burnt, and vt-
terly endangered, and yet no
care is had . The cause of all

Esa. 46 6.

is, that all alike of this sickness we are possessed. As where all without exception haue some one bodily grieffe, very want of thought consumes them all, while no man ministers the healthful, nor forbids the hurtfull things: so we all languishing, some more, some lesse, are one and other destitute of sense.

Obluion is next, and not vnlike. For know a man that himselfe not onely deserves wrath and hatred, but also is adiudged to shame and paine; yet if by interuention of other things, he let the remembrance of those to slip, it is all one as though he had neuer knowne. For vnremembrance of euill, is falling

ling
soule
ther
Gine
that
wine
beau
drink
tie, a
no m
stand
where
arra
nigh
by
mate
wine
as i
from
year
wor
fulne
our

ling of sense out of the
soule; which *Lemuel's* mo-
ther intimates, bidding,
Give strong drinke unto him
that is ready to perish, and
wine unto those that be of
heauie hearts, that he may
drinke and forget his pouer-
tie, and remember his misery
no more. And familiar in-
stance doth illustrate it:
when theeves and robbers
arraigned and iudged over
night to die the morrow,
by companie of their
mates, with Tobacco and
wine become so carelesse,
as if they were reprimed
from death for a thousand
yeares. This we see, and
wonder at others forget-
fulnesse, and say, If it were
our case, we should not

Pro. 31.6.7.

Gen 3.30.
S. Chrysostom.
in Genesim.

be vnmindfull of so certaine and so present death: and yet our selues with like or other delights bewitched, scarce euer thinke, the like estate is ours. For since once it was in *Adam* said to vs, *Dust thou art, and to dust thou shalt returne,* the sentence is past on euery of vs, and with our sentence we are sent to prison, shortly after to go to execution; onely with this difference, that they commonly, betweene their dooime and death, haue from the earthly iudge the assured respite of a night; but we from God the Iudge of all, haue not the certaintie of an houre.

From these there springs another euill, as hurtfull as the

the rest; for many Pharises
not discerning, or not
remembering their owne
wretchednesse, remit teares
to publicans and harlots,
as not be seeming them, or
deserued of themselues: let
David and *Peter*, and *Ma-
rye*, and like transgressors
weepe, as for vs, we are not
tainted of any criminous
offence. So sing they to their
organe, and boasting of the
Babel, which their owne con-
ceites have built, glorying
in their riches and increase of
goods, and neede of nothing,
not knowing that they are
wretched, and miserable, and
poore, and blind, and naked.
Such as once fell out of the
castell windowes, to the
bottome of the deepe,
I 5 though

*Amos 6.
Dan 4.*

Reu. 3.

Mat. 7.
Pſal 40.

Reuel 13. 1.
Reuel 17. 15.

though after exalted much higher then before in the house that ſtands vpon the rocke, they thinke had neede by reason of their former fall ſtill to weepe: as for themſelues, yet ſwimming in the waters, ſometimes taking hold, yet neuer entring into the house, that ſtands amidſt the ſeas: they know no cauſe of ſorrowing, as long as their head is aloft, though ſuddaine waues, may driue them once for euer out of ſight.

Theſe, of many hindrances we haue obſerued in nature, but if we giue good heed we ſhall find cuſtome in number or power of euill, will not be behind; or
finne

sinne cleauing to vs from
without, giue place to that
which is bred within vs.
Where first much businesse
offers it selfe, the bane
of all godlinesse, which not
onely possessing, but also
distracting the soule neuer
lets it thoroughly intend the
matter of saluation. This in
Martha her *many things*
he implies, who was not so
much ignorant as vnexpe-
rienced of bodily imploy-
ments, Christ I meane he
that sweats much, exhaling
the matter (as some thinke)
of teares, leaues the lesse
for them.

Luke 10. 41.

As huttfull as this is the
company of others, especi-
ally of such as are destitute
of ioyfull heauinesse; which

Peter

Luke 22. 55.
56.

Peter hath taught by his example, who being scarce gone out of the garden, wherein floods of teares did runne, scarce turned his eyes from off the cheekes, whereon the furrowes of their impression might be scene, and entred amongst the multitude of the high Priests household : but straight frō the eyes of his mind are gone those teares, whose salt sweeteneth as yet the worlds bitterness.

Hereto be added, two extreames, contrary to themselves, and to that vertue, which opposes both, namely, ouermuch both ioy and heavinesse. For, as saith Saint *Gregorio*, and experience shewes, moderate affliction

Mor. L. 9 c. 44.
Sic ut enim
moderata af-

affliction produceth teares,
and excesse withdrawes
them, because griefe it selfe
is voide of griefe, which
swallowing vp the afflicted
mind, takes away the sense
of paine. This is it the A-
postle saith he feared in
that Corinthian, lest per-
haps such a one should be
swallowed vp with over-
much sorrow.

On the other side, I call ex-
cessiue ioy not by intention
of the truth of it selfe, but
by supposition of the occa-
sions falsehood, when men
against charitie reioyce in
iniquitie: which how little
semblance it holds with
teares of godlinesse, needs
not so much, as is easie to
be shewed. They haue no
where

*afflictio lachry-
mas exprimit,
ita immode-
rata subdu-
cit: quia ma-
ior ipse sine
maioris sit,
qui afflictus
mentem de
moram sensu
doloris tollit.*

1. Cor. 2 7.9.

1. Cor. 13.

where lesse residence then
 in one heart, together: the
 one are from God, the o-
 ther of the world; the one
 grieved at worldly things,
 the other gladdened: the one
 is puffed vp with the pos-
 session of things transitory,
 the other is straightened
 by defect of things eter-
 nall. Finally, it is vnfit the
 glutton enioy the daintyes
 of the holy begger, neither
 can suit in any sort, that *le-
 sabel* and *Elias*, *Herod* and
Iohn, *Caiaphas* and *Christ*,
 be partners in ioyes celesti-
 all, that are so farre fundred
 in the temporall.

Lastly, he cannot lament
 his owne misery that
 strives indeed to resist his
 owne pernicious way; but
 yet

yet is weakened by frequent motions of his fleshly desires: *Arise he would but cannot, he strines, and promises his fealty to the one maister, and performs it to the other, reacheth to the one his hand to be lift up, meane while the other whispers him in secret, the labour of rising, and the ease of rest, who seeing as he supposeth that rest is good, consents vnto it.*

The effect, and end, and summe, and consummation of all these, is induration, hardnesse of heart, not onely the let of this, but also the bane of all other diuine graces; no other-wise haile consumes the vine, or blasting corne, or the

Greg. Moral.
9.44. *Qui praua quiddam consuetudini contraire mittitur, sed tamen succrescentibus adhuc carnis desiderijs grauatur.*

Gen. 49.3.

the greene herbe is eaten
of the caterpillar, then this
wild beast makes hauocke
of all that toucheth hea-
uen, soules health, or God
himselſe: in whomſoeuer
any of theſe beares rule,
(becauſe this leauen is in
all thoſe lumps) hardened
they are in manner of a
ſtint, or as yce congealed
of cold.

*Transition
to the helpeſ.*

Diſmiſſion.

Whoſe hardneſſe (if
poſſible) with God our pur-
poſe is for to reſolue, for
which end ſome helpeſ I
profette, reſpecting minde
and memory, and action,
which together concurring
may moue the affection,
the certaine fountaine of all
cleere waters of this kind.

To the vnderſtanding
this

this pertaines, to know this
is the *time of weeping* and
after *laughing*, this of *mour-*
ning, that the *time of dan-*
cing may succeed (as speaks
y Preacher) present sadnesse
is the mother of expected
gladnes. Besides, the com-
parison of things lost vnto
these present, implyes so
much, before *was neither*
death, nor sicknesse, nor these
pernicious words, Mine and
Thine: for as the Sunne,
and the ayre, and which is
most, the word of God, so then
the earth and things therein
were common: but now alas
of property and possession of
the basest elements is sprung
the most vsanourie roote of
auarice, besides the ennie in
men of lowe estate, with pride
and

Ecel. 3. 4.

Gregor. Nyss.
in Ecclesiast.
hom. 6.

and hatred in the higher, and other plagues of mankind, in stead of honour then equall to Angels; in stead of supercelestiall contemplation, in stead of confidence to Godward, and partaking of diuine beatitude vnnutterably, by the expresse image glistening in the soule, is come in place, a swarme of wofull euils and perplexing calamities, like as waspes. What mischiefe will you first bewaile? the shortnesse of life, and paine beginning in teares and ending? or wretched infancie, the dotage of old age, the inconstancy of youth, the labours of manhood? or the burden of wedlocke, the solitarinesse of single life, in want of children, decay of name and memory; in hauing them,

per-

perplexed care of nursing,
teaching, training up, endow-
ing, placing, enriching them,
sometimes the sorrow of losing
them, the enuie of wealth, the
paines of pauertry? I passe by
the various kinds of naturall
diseases, of outward damma-
ges from men, from beasts,
from diuels, which euery man
hath in possibility, hauing
them in condition of his na-
ture. Leane we the furie of
lustfull loue, that stincking
puddle, with all that mad-
nesse wherewith therefrom
mans heart is filled; the paine
of coughing, spitting, and o-
ther eiections, (that we may
not seeme to inueygh by reason
against that life that is em-
ployed in making dung.) This
plainly is most worthy to be
lamer-

lamented of euery prudent man, that when this lining shadow, or shading life is gone, then straitens vs the feare of iudgement, and flame of fire, which shall deuoure the aduersaries of God.

Num. 14. 1.

Mat. 7. 14.

It is another helpe to know the difficult entring that gate of heauen. If the multitude of Israel so bitterly lamented and wailed so mournefully, hearing but a misreport of hard entring their country Canaan, that *lifting vp their voice and crying they wept all night*, much more it behooueth vs that are taught both by our Lord his sentence, and our owne experience, how strict that gate is, and the way narrow. This they ne-

uer

uer feared till they came
neare it, they feared not
because they knew it not,
but vpon some knowledge,
the conscience of their sins
denying hope of Gods
presence, in a moment fills
their heart with feare: so
many carelesse in this wil-
dernesse, while being
borne of Gods prouidence,
as on Eagles wings, their
garment is not worne, nor
the latchet of their shooe
waxen old, *Raging like*
fooles are confident, but at
deaths approach, hearing
with who they are to skir-
mish, fearing the entry,
without true hope of help,
they begin to feare and
murmure, that euer they
came neare the border of
Gods

Pro. 14.16.

Gods inheritance, and then they weepe in vaine, who if they had wept in time, should haue changed now the voyce of weeping, vnto that of triumph. O man how wilt thou be able without danger to passe through the ayre, the region of contrary powers and Principalities, who here, as in thy proper habitation, art not able to gainst-stand, one of their least assaults by sinne.

Bern. Serm.
de honesta
vita.

As for the memory, therein I would perswade thee to haue euer three things especially, *What thou wert, what thou art, what thou shalt be: stinking sperme, a vessell of excrements, and meate of wormes; besides that,*
thou

thou art borne in sinnes un-
cleannesse, livest in the filthi-
nesse of vices, and diest in the
bitternesse of ungodly deedes.
Who shall giue to mine eyes a
fountaine of teares, that I may
bewaile the miserable entring
of mans condition, the culpa-
ble course of mans conversa-
tion, the damnable departure
of his dissolution? Therefore
with teares I will consider
whereof man is made; what
he doth, and what shall be
done with him: formed is he
of clay, of dust, of asbes, of that
which in a sort is yet more
base, of loathsome seed, con-
ceined in itching of the flesh,
in beate of lust, and stench of
luxurie, and which is worse, in
uncleannesse of iniquitie: he
is borne to feare, to labour, to
paine,

*Innocentius
de utilitate
conditionis
humane.*

paine, and that which is more miserable, to death; he doth wicked things wherewith he offends God, his neighbour, and himselfe: shamefull things wherewith he polluteth his fame, his person, and his conscience: vaine things whereby he neglecteth profitable, necessary, and comely things. At length becomes the fuell of fire, which ever flames and burnes vnquenchably, the food of a worme, that ever gnawes and eates immortally: a masse of rottennesse which ever smells and stinkes most horribly. These ought we with attentue mind, and present memorie alwaies meditate, so to good purpose should the vnderstanding wretched,

wretched, in sense be
more wretched then the igno-
rant; knowing and remem-
bring how to amplifie the
causes of lamenting, which
the other either knowes not
or forgets. Amongst all
these yet are our sinnes the
cause of all the rest, most
worthy to be thought
vpon, and with their guilt
and shame and filthy base-
nesse euer as a statue to be
set before our eyes. Would
God mine were in secret
before my sight as high &
broad: as *Nebuchadnezers*
Image, set vp for worship
in the plaine of Dura, I
know not who now living
hath lesse cause then *Da-
uid* so to do: whose *sinne* (as
saith himselfe) was euer be-

K

fore

*Boethius. Plus
miser est sa-
piens, quam
rusticus miser
scire enim cau-
sas exagge-
rare dolendi.*

Dan. 3.

Psal. 51. 3. 4.

fore him.

The other helpe of memory in this behalfe, is the often remembrance of those that mourne, in so much as we learne though not most rightly, yet most easily by example: which when in it selfe it cannot presently be had, next is that by remembrance the damage of absence be supplied. So *Yeremie* by remembrance and consideration of the people of Gods affliction prouokes himselfe to weepe: *What thing shall I take to witnesse for thee? what thing shall I liken vnto thee & daughter of Ierusalem? what shall I equall to thee; that I may comfort thee, & virgin daughter*

Lam. 2. 13.

daughter of Sion? For thy
breach is great like the sea,
who can heale thee? Woe to
them therefore that lye upon
their beds of Inuria, and
stretch themselves upon their
couches, swimming in all the
other waters of voluptu-
ousnesse. But they are not
griued for the affliction of
Ioseph. *Uriah* the Hittite
abhorred to go vnto his
house, sober or drunke,
(though aduised by the
king) to eate and to drinke,
and to lye with his wife,
while the Arke and Israel
and *Jude* abode in tents,
while *Joab* and the ser-
uants of his earthly Lord
encamped in the open
fields: and shall not we
proue degenerous Israe-
lites,

Amos 6. 4-5.
6.

2. Sam. II.
V. II.

Psal. 83. 6. &c.

Psal. 2.

Psal. 83. 3. 4.

lites, if hearing how the tabernacles of Edome and the Ishmaelites, of Moab and the Hagarens, how Gebal and Ammon, and Amalek, the Philistines also, with the inhabitants of Tyre, and Assur ioyned with them, haue consulted together with one consent, and are confederate against the Lord: how the Kings of the earth set themselves, and the Rulers take counsell together against the Lord, and against his Anointed, against the flocke of his pasture, not saying now let vs breake their bands asunder, and cast away their cords from vs: (which long since they haue not feared to do) but now taking craftie counsell against his people,

and

and consulting against his
 hidden ones, they haue said
 (in whose person no lesse
 then of those nations, the
 Prophet may well seeme
 to haue spoken,) Come and
 let vs cut them off from being
 a nation, that the name of Is-
 rael may be no more in reme-
 brance. If we I say, while
 God hereby calls vs to wee-
 ping and to mourning, be so
 farr therefrom, that we
 giue our selues to fleshly
 ioy and earthly gladnesse:
 if when by supreme autho-
 rity also vnder God, in
 Gods stead we are called
 to fasting, a speciall helpe
 of healthfull contrition,
 then we turne to killing of
 oxen and slaying sheepe, how
 dwels the Spirit of God in vs,

Isay 32. 12.

Isay 32.

1. Iohn 3.

K 3

seeing

Psal. 59. 5.

Psal. 74. 2.

Psal. 137. 7.

seeing our brethren stand in
 neede, and yet shutting up the
 bowels of our compassion
 from them. God perswade
 vs better things, not in con-
 ceiting of our selues, but
 by serious practise in vs.
 But thou O God whose is
 the cause, *Awake to visite*
all the heathen, and be not
mercifull to any malicious
transgressors. Remember this
congregation which thou hast
purchased of old, the rod of
thine inheritance which thou
hast redeemed, this mount
Sion (thy Christian Catho-
like Church) wherein thou
hast dwelt, (even during
those dayes wherein Christ
in her was hid from the
eyes of man) lift up thy feet
unto the perpetuall desolati-
ons,

ons: (at least by their inten-
tion, who say, *Rase it, rase*
it, euen to the foundation
thereof) euen to all that the
enemie (the man of sinne
these thousand yeares) hath
done wickedly in the Sanctu-
ary. Remember O Lord
that now long time right
rauenously thine enemies
have roared in the midst of
thy congregations, (these we-
stern Churches) they haue
set up their ensignes of papall
keys and supposed shippe,
and triple crowne, of pri-
macy, and vniuersality, and
many such, for the signes
of him that is set vp for an
ensigne to the nations. A man
sometime was famous ac-
cording as he had lifted vp
axes, (of sound speeches) vpon
the

Esay 11. 11.
12.
Pl. 74.

Th. 2. 8.

Th. 1. 9.

A. Q. 14.

A. Q. 17. & c.

Psal. 74.

1. Tim. 6. 5.

thicke trees of Gentilisme
and Iudaisme, and diuers
heresies, as did Paul and
Barnabas, Paul and Silas, I-
renaeus & Cyprian, Arnobius
and Lactantius, Clement
and Tertullian, Saint Au-
gustine and Ierome, with
hundreds more, transpor-
ting the goodly Cedars,
and firres, and palme trees,
for the building of the holy
Temple. But now they break
downe the carued worke
thereof at once with axes, and
hammers of prophane dis-
putings, of men of corrupt
minds, and destitute of the
truth: they haue cast the
fire (the contentions of words)
into thy Sanctuary, they haue
defiled by casting downe long
since the dwelling place of thy

name

name to the ground; and now, they haue said in their hearts, let vs destroy them together: but now O Lord awake, arise at last, and render vnto our enemies sevenfold into their bosome, the reproches wherewith they haue reproched the footsteeps of thine Anointed; so we thy people and sheepe of thy pasture will giue thee thanks for euer.

Psa 79. 12. 17
Psal. 89. 51.

The furtherers of teares in regard of action it selfe shall be considered in the substance and circumstances thereof: of circumstances the manner is first, that namely it be orderly either ascending from inferiour things, or descending from the higher; either from our

K 5 owne

Luke 7. 38.

Luke 10. 39.

owne basenesse, or from Gods magnificence, proceeding in order to the other, which both in *Davids Hymnes* it is easie to obserue, and we by some resemblance may illustrate in two *Maries* mentioned in the Gospell. For *Mary Magdalen* began standing to wash *Iesus* his feete with her teares, and after is said to wipe them with the haire of her head and to kisse and anoint them, which could not be done without bowing of her selfe: but another *Marie*, the sister of *Lazarus* and *Martha*, we heare first she sate at the feete of *Iesus*, and heard his word, most like after arose because of the reuerence she gaue vnto

vnto it, for so was the ancient manner of hearing the Law, and so long after the Fathers Sermons witnessse, they vsed in the Easterne Churches.

Nehe. 8. 5.

S. C. by soft.

The place to be chosen for this purpose, had need to be most retired, lest either the repinings of vngodlinesse hinder the fruit of holinesse, or fauour of the religious peruert it to hypocrisie. Hence our Lord enioynes, that those that pray betake them to their chambers, and shut their doores, praying to their Father which is in secret; and the effectually religious wishes, *O that I had wings like a dove, for then would I flee away, and be at rest, loe then*

Mat. 6. 6.

Psal. 55. 6.

Ier. 13. 17.

then would I wander farre
off, and remaine in the wil-
dernesse. Therefore also a-
nother Prophet saith; *My
soule shall weepe in secret pla-
ces for your pride.*

Psal 63 6.

For this purpose also
serues the silence of the
night, when no colour by
the eyes, nor any noise by
the cares, or object of o-
thers sense disperes the in-
tention of the mind. There-
fore the *watches* waite for
the Lord, as witnesse the
Prophets, both *Dauid* and
Esaias: *If I remember thee
vpon my bed (saith the one)
and meditate on thee in the
night watches. Againe, I
preuented the dawning of the
morning, and cryed, I hoped
in thy word, mine eyes preuent
the*

the night watches that I
might meditate in thy word.

Psal. 116. 147
148.

And (the other) *With my
soule haue I desired thee in
the night, yea with my spirit
within me will I seeke thee
early*: So by another Pro-
phet, the Lord enioyneth
the citie which he calleth
to repentance, *Arise, cry out
in the night: in the beginning
of the watches; poure out
thine heart like water before
the face of the Lord*. For
darknesse by its proper
likenesse, striking horror
into the mind makes a
commotion amongst the
affections, which as in the
sea, the moouing of the
Moone causes an overflow-
ing of the waters. Therefore
not onely watching of the
soule,

Esay 26. 9.

Lamen. 3. 19.

Psal. 102. 7.

Mat. 26. 41.

Eph. 6. 18.

soule, but also of the body is needfull: as *David* saith, *I watch*, and our Lord, *watch and pray*, and *S. Paul*, *watch thereunto*, that is, to prayer, for which we require teares, and *S. Chrysostome* saith, *Teares in stead of gemmes were the ornaments of Davids bed.*

As for the substance of this action whereof we speake, for it is required the absence of some, and presence of other things. The absence, or more properly the omitting of employments so far as for this end is needfull. For thus the Lord saith himselfe *Be still, and know that I am God.* To this is that he doth command, not to plow with the firstling

Psal. 46. 10.

Deut. 15. 19.

*firstling of an oxe, nor sheare
the firstling of a sheepe, which
were holy to the Lord, in
figure of our oblation by
that kind of first fruites of his
creatures.* Yea truly how
contrary is too much of
employment, how good
foeuer, to spirituall contri-
tion or reioycing (the only
springs of this we speake
of) experience too plainly
proues.

Iam. 1. 2.

The things whose pre-
sence is required, are many;
of which these are chiefe,
the author enioyning, the
cause effecting and the ob-
iect procuring. The author
I speake of, is God, whose
looking that is, whose pi-
tying is the first mouer, as
of euery other, so of this
religi-

Serm. 107.

Luk. 22. 61.
62.

Pra. 30. 2.

religious action. So *Peters* teares baptize his sins: For then (saith *Ranennas*) *Peter*, that is, euery repenting sinner, is wont to weep when the Lord lookes upon him. And the Scripture saith, *The Lord turned and looked upon Peter, and Peter remembred the word of the Lord, how he said vnto him, Before the cocke crow, thou shalt deny me thrise: and Peter went out and wept bitterly. Bitterly he wept, that bitterly had cursed: he wept bitterly, resolving the gall of bitterness by the heate of the two great lights, his Lords eyes: for it is written, The King that sitteth in the throne of iudgement, scattereth away all euill with his eyes.*

eyes. Now *The eyes of the Lord are vpon the righteous.* Pray we therefore for that righteouſneſſe, that vprightneſſe of heart, which the Lords eyes may not diſdaine to looke vpon: eſpecially when we ſtumble & fall, *For who ſumeth not?* So may we indeed be cold, but neuer ſo congealed, or our fountaine dried, but ſome of theſe waters from our eyes may ſlide.

The neareſt effectuell worker, is that Spirit that in the beginning *moued vpon the waters,* and moueth to the end what euer was formed of thoſe waters, that is, of the vnformed matter, ſo void as yet, and yet ſo capable of any forme

Pſal. 34.

1. Kin. 3.

Gen. 1.

Psal. 147. 18.

מִן

רוּחַ,
Spiritus.

S. 111

*Cape apud
exteros La-
chrymarum
hieroglyphi-
cū, unde Bias
inuitanti ad
amicitiā,
tetricē, ἤτοι
Ἀλυστὴν κα-
λὸν ἄρβυ-
μον ὀδύνην,
dicuntur ὅτι
ταῖς νύξι
μύκει, ἢ clan-
dendū oculū.*

forme as water. Whether
not absurdly by certaine
maner of expounding, that
of the Psalme is drawne,
*He causeth his wind to blow,
and the waters flow.* For Spi-
rit and Winde in the no-
blest languages, haue a
common name.

As God enioynes and
the Spirit moues, so fit ob-
iect exceedingly prouokes
the mind to mourning, and
the eye to weeping. It may
be fitly compared to mu-
sterd or onions, or other
like, which by naturall au-
steritie and tartnesse stirre
the humours; whence next
to the imploring of Gods
furtherance, and entertain-
ing of the Spirits motion,
we had need to frequent
those

those outward helpes, that
find such hardnesse in our
selues.

That obiect (for distin-
ctions sake) let vs call Pre-
sentatiue or Subiectiue:
that subiectiue which may
in its owne consistence be
set before our outward
eyes, such as are others suf-
ferings, and what else by
sight occasions sorow; such
as was *LAZARUS* his tombe
vnto his sisters, and Christs
to the other women. So
the afflictions specially of
the Saints, scarce is credi-
ble how easily they cause
to weepe, so many as with
affection do behold them.
For mans mind by nature
is inclined to mercie, vpon
the sight of that which is
in

Ioh. 11.
Ioh. 20.

Tom. 5. Serm.
Quod dispen-
satio tuarum
rerum, non sit
alteri com-
mittenda.

Act. 6.

in miserie. Whence rightly
Iohn Chrysostome aduiseeth
 each man to be his owne
 almoner: For they who com-
 mit vnto their seruants, or
 burden their Ministers with
 the distribution of their goods
 vnto the poore, not onely de-
 priue themselves of the re-
 compence of that ministrie,
 (for it is one thing to em-
 paire thy substance, ano-
 ther to officiate *Saint Ste-*
phen and the holy Deacons
 their office in distributing)
 but also of the fruite of com-
 passion and grace. For this
 I may affirme of all godly
 Christians, ioyfully bearing
 their maisters crosse, which
 hee spake of the true
 Monks, that is, the retired
 solitary ones of that age,
 they

they
 in q
 cott
 ches,
 vnde
 hold
 ches,
 baser
 heau
 all th
 appe
 may
 of p
 shelf
 earth
 it is
 is bet
 mon
 house
 The
 house
 beari
 of m

they are as lampes of light
in quiet hauens; in their
cottages, I meane, or cou-
ches, or where euer they lye
vnder the hand of God,
holding out, as it were, tor-
ches, and in their owne a-
basement with blazes of
heauenly light, directing
all those that daine for to
approach them, that they
may not split on the rockes
of pride, or sinke in the
shelves of fleshly lusts and
earthly desires. Therefore
it is the Wise man saith, *It
is better to go to the house of
mourning, then to go to the
house of feasting.* And again:
*The heart of the wise is in the
house of mourning, but the
heart of fooles is in the house
of mirth.* For as we laugh
with

Eccl. 7.2

Ver. 4

with wantons, so shall we weepe with the that weep hauing put on the bowels of pitie. *The most certaine seates of teares* (saith he) *are monasteries*: but to touch this by the way, not of begging Friers. For euen there he saith, *They are such as cannot beg*. Neither were they rich and wealthy persons, able to sustaine themselves and others, of whom he speakes, *It is a great work and laudable, to visite and consider the poore*; but of those that laboured with their hands, working that which good is, as the Apostle requires of all Christians; and all writers of those times, can giue witness to the ancient monasteries, that

Ad. 20. 34. 35.
2. Theff. 3. 18.
Eph. 4. 28.
Vide Basil.
constitut. mon.
nasticarum. 3.
item in regulis
breuioribus
Responsio. 61.
Item Mac-
charium in
homilijs. Au-
gust. ad fra-
tres. & passim
alios.

that they sustained themselves, and relieved others.

This by the way. Next helpe of this kind, is, that we call for those that skillfull are in mourning, of whom we may learne our selues to weepe. For as it is a worke of charitie to go our selues to those that mourne; so it is a cause of spirituall profit to call for them, who by their example can teach others this affection. Thus God himselfe giues counsell in the Prophet for, *Thus saith the Lord of hosts, Consider ye, and call for the mourning women that they may come, and seek for cunning women, that they may come, and let them make bawle, and take up a wailing*

ec. v

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Isa. 22. 13.

Y.30.

waiting for vs, that our eyes
may runne downe with teares,
and our eye-lids gush out with
waters. And a little after
Heare the word of the Lord,
O ye women, and let your
eares receive the word of his
mouth, and teach your daugh-
ters waiting, and euerie one
her neighbour lamentation.
In which words the Pro-
phet teacheth, both that
those women could by ex-
ample teach to weepe, and
that others learned by their
companie. They (saith Saint
Ierome there) are wont in
weeping with dolefull voice,
and striking their armes with
their hands to promouē the
people to waiting. This custome
(saith he againe) as yet re-
maines in Iudea, that the wo-

Lib. 2. c. 1. in Jerem.
Varroni &
Nannio Mar
cello dicuntur
græciæ quia
græcificaba-
tur ancillis,
quas flere do-
cebant fuerant
ha cantatrices
2. Paral. 35. 25
sibicines, Mas
9. 23. in d. 1. a.

RESEARCH

men with haire about their eyes, and naked breasts, and voice tuned to that purpose, prouoke all to weeping. And this (as I conceiue) is the chiefe, if not the only cause why the Lord in solemne fasts, assembles not onely Elders, and such as vnderstand, but also bids, *Gather the children, and those that sucke the breasts: yea and o-*therwhere enioynes the *beasts* their fast; not that the seruice of such vn sensible or vnreasonable creatures is pleasing vnto God, who delighteth onely in *our* reasonable seruice; but because by sight of such, those that are endued with actual reason, are the more themselves affected. Now

L if

Isa 1.16.

Iona 3.7.

Rom 12.1.

Isay 53.3.

2. Cor. 11.30.

Psal. 73. 14.

if you aske, who are these
 so skilful of lamentation, as
 to teach others? Who else,
 say I, but those that by the
 hand of God haue learned
 themselves? Those with
 whom God according to
 their measure, deales after
 the maner of his onely Son,
 who was a *man of sorrowes,*
 and acquainted with griefe.
 Those who at length by
 constant exercise, haue put
 on Pauls affection, saying:
Who is meake, and I am not
meake? who is offended, and I
burne not? Those that can
 say with David: *All the day*
long haue I bene afflicted, and
chastened every morning.

The presentatiue object
 of teares is such, as cannot
 in the present with bodily
 eyes

eyes be scene, but presented by the mind vnto her selfe: this besides the miserie of our present case (whereof before vnder the head of necessitie) is of death, or day of iudgment. That houre of death now imminent, let neuer depart out of the spirits sight: remember now o man thou hast already attained the eleventh houre of thy lifes day, with what diligence thou hadst neede to bestirre thy selfe, that at last thou mayest be found to haue wrought one houre in thy masters vineyard: consider now what necessitie doth urge, to steere thy barke by Gods direction: for time of sayling is at an end, stormes arise, and tempests

*Sphrem de
copunctione.*

L 2 come,

come, the winter is at hand,
and occasion calls: Hither o
sluggard, shew what thou hast
gained thy Lord by trading all
thy life! Alas what feare dis-
tracts the vnprepared at the
time of death, what dread the
slothfull, when body and soule
must part, to receiue first a-
sunder, some part of that
they haue earned together:
what torment then takes hold
of him, who while time ser-
ued, neglected the care of life?
O my soule what then will
be thy thoughts, when no-
thing thou shalt be able to
speake; and most strict pre-
cept, without reuerfing, de-
laying, or appeale shall bid
thee to go out? When ver-
tues Worthies, beholding
the sweate of their labours,
and

and fastings, and watchings, shall leape for ioy, because the soule goes to her long desired, and expected rest: and the body to quiet sleepe in hope of resurrection. Then must needes feare affright the carelesse, seeing no good, but their many euills meeting them: and when they shall behold the terrible officers, which in the bodies they haue obeyed, ready to receiue their soules out of them, then shall they fall, and rise no more.

After this will much auaile often remembrance of the dreadfull day of iudgement wherein the *thoughts of all hearts shall be*

Roma.

Macharius
hom. 12.

Ezek. 14. 8.
and 16. 4.

disclosed, and whatsoeuer
is hid shall be reuealed,
which now most part we
do conceale not onely
from others, but euen from
God (if it were possible)
and from our owne hearts:
For as in the moneth of A-
prill, both wholesome roots and
poysonable discover them-
selues which in the winter
were not scene, so then the
private prayers, and almes,
and fasts of all the elect, before
God and his Angels shall be
published to their praise, and
the secret villanies of all im-
penitent offenders shall (as in
the Prophet) be set on the
top of a rocke, lest they should
bloud, or waterlike sinke
into the ground. For which
purpose I shall not be vn-
willing

willing to relate, what vpon the same occasion sometime a religious man, vttered in his owne person. For comming out a certaine morning at the gates of Edessa in Syria, beholding as he looked vp that cristalline beauen, like some resplendent looking glasse, with all the starres most glorious shining on the earth; musing-wise, thus spake: How shall the Saints shine in the glory of their Father, whose beauty is but figured by these? but I (said he) destitute of all commending vertues, and adorning graces, presenting to my mind the horrible appearance of that awfull iudge, with thousands of his Saints, the splendor of whom one alone is

Ephrem
Tom. 1. sermo.
1. de compassion.
etione.

able to dazell all sinfull eyes,
in body and mind affrighted,
and vitterly amazed, thus ad-
monished my selfe? How shall
I vniust transgressor appeare
in that terrible time, and
dreadfull day? how shall I
stand before the tribunall of
the mighty iudge? I puffed up
and proud what place shall I
finde amongst the righteous? I
haue lined a goate, how can
I on the right hand be placed
with the sheepe? how shall a
fruitelesse tree abide amongst
the Saints, whose boughes
their fruite sway downeward?
or when in the court of heauen
the Saints shall knowledge
and take acquaintance each of
other, who shall vouchsafe to
speake to me vile wretch,
who with them heere haue
enter-

entertained no fellowship of
sutable conuersation? The
martyrs shall present their
wounds and torments, and
practitioners of religion the
ensignes of their vertues;
what can I present, but spiri-
tuall pride, and shame, and
sinne? Good were it, that
each of vs spent many our
thoughts, that wander (we
know not whither) in this
kind of questioning; for
sure the heart that here-
with is exercised, while it
is so impled shall neuer
be hardened: if such thornes
oftē prieked our eyes, we should
doubtlesse sometime bring
forth teares.

Hereto adde hearty
sighes and groanes of spi-
rit, which in our Lords ex-

L 5 ample

*Punge oculū
mēu, ut pro-
deat lacry-
ma compun-
ctionis.*

*S. August. ad
fratres ser. 11
Ioh. 11. 33.
with 35.*

Iob 3.24.

Pſal. 102.5.

S. Chryſoſt.
de diſpenſati-
one rerū, &c.

ample are teares forerun-
ners: & moſt agreeable to
Iob & Davids practiſe, who
weeping moſt frequent-
ly, witneſſe of themſelves
the one, *My ſighing com-
meth before I eate*: and the
other, *By reaſon of the voyce
of my groaning my bones
cleane to my ſkinne*. And ex-
perience teacheth, that
teares by theſe are ſtirred,
euen as the waues of the
ſea by winds.

Davids Pſalmes alſo
and ſuch other dittyes with
conuenient modulation,
are able to digge vp wells
of ſuch pleaſant waters: for
no outward thing more
powerfully moues the af-
fection then harmoaye,
becauſe as the learned ſay.
man

man in all his parts is formed by exact proportion, both heathen Histories of *Hellene* and *Alexander*, and many other do witnesse the power of moods affecting and inclining the mind according to their temper. And the Scripture often exemplifies it; for singing men and singing women, prouoke the people to lamentation ouer *King Iosias*, most renowned for religion. And *Elisha* will be stirred vp to prophecy by a *minstrill*. So Saint *Athanasius*, and especially Saint *Augustine* witnesse in their owne example, and the learned Fathers haue obserued. The whole body of diuinity is therefore

2. Chr. 35. 25.

2. Kin. 3. 15.

Consef. L. 10. c. 33. & L. 9. c.

Basil. Aug. Chrysost. & alij in Psalmum 2. & in psalmis psalmerum.

fore by the Spirit of God
written in verse.

Ier. 23. 17. 39.

Here is not to be omitted, the reading of the Scriptures. For if as the Lord speaketh, his word be a hammer that breaketh the rocke in peeces: Then doubtlesse the waters shall gush out as by the rod of Moses, and as a fire; so much more effectually it shall distill them, as the power of God excels all chymicall art of man, so onely reading be with attention.

Exo. 17. 6.

2. Chro. 3. 13.

Iob 7. 17. 18.

Psal 84.

Psal. 144. 3.

Finally, meditation of the workes of God especially of his mercyes that endure for ever, which makes oftentimes the Saints with great admiration to exclaime, *what is man that thou*

art

art mindfull of him, and the
sonne of man that thou visi-
test him! Comparing his
glory, and grace, and
goodnesse, with their own
vile estate and vnthankful-
nesse: this is it that which
Dauid sings, *Thou Lord*
hast made me glad thorough
thy worke, I will triumph in
the workes of thy bands.

Psal. 92. 4.

For right vse of all these
very helpfull is *Iohn Cbry-*
sostomes aduice, *To draw*
backe, and keepe backe from
outward things, euen the out-
ward senses as farre as euer
you can, that so you may de-
part farre from the perturba-
tions and fluctuations of all
visible things, breaking
through into that inward si-
lence where nothing inter-
rupts

De compo-
sitione. l. 1.
paulo ab ini-
tio.

rupts the search of thoughts: we must exclude the images of outward things, which into the soule as into a pump the senses carrie: I meane not, quite shutting the senses or depriving them of use, but turning their intentions vnto supernall things. Like as some grane matrone and seuer mistress, being about to make some precious ointment, awakes her maides and calls them her selfe, and hauing shut her selfe and them within, enioynes one to hold the scales, that with due weight and measure each spice with other may be mixed, knowing the compound will proue vnprofitable, wherein due proportion is not kept: another she sets to breake and bruis

the

the severall kinds, lest any hardnesse or asperity should hinder the mixture: she appointes a third which serves to separate the grosse and finer from one another. The fourths employment is to mixe all and make one masse: she commands a sift to stand by with some boxe of alabaster or the like; and so restraines the rest each one unto her taskes, not suffering their senses, any whither to stray abroad, lest the intended worke should be hindred. Thus plainly it becometh every one to do, that will prepare this precious oylment and grace of teares. Being straitned here of time, hastening to my more proper employment and place, I do but mention three

Admonition.

three other places, now coming to mind, yet obserued by experience, to giue great furtherance. First a containing euen of the body, so much as may be, in one place: this *Seneca* hath commended to his *Lucilius* to be first preparatiue for his morall wisdom: and others shall find, if serious purpose make vse of it, it is as needfull, so very helpful to deuotion. The other is fasting, and the third silence, so vsefull that he who hath not learned to charge himselfe therewith, hath scarce from a farre saluted the most retired, inward, and spirituall workes of religion. The ancient Christians write of these at large,

large, specially of the two
last; from them if leasure
had serued, I would haue
borrowed what I should
haue found best fitting our
present subiect, but must
for this time remit the lear-
ner to the authors them-
selues, and pray the vnlear-
ned, to accept with pati-
ence what God hath ena-
bled me to do for the pre-
sent.

Now, for methods
sake, shall follow the diui-
sion of teares, into their
kinds, which by diuers au-
thors diuersly are parted.
To *Bernard* they are three-
fold, of *Repentance*, of *Con-
fortation* (or strengthening
when the soule burnes with
desire of heauenly things)
and

Diuision.

Bernard.
Epiphania
serm. 3. in fi-
ne.

Tom. 2. ser. 38

Isay 58.

Tom. 3. ad
imitationem
proverbiorū
in fine.

and of compassions. Hugo puts three kinds of them, who walke mournfully (and fruitfully) before the Lord of hostes: Some for remission of sinnes, others in the sweetnesse of grace, the last in desire of glory. Ephrem the Syrian comprehending the euill, sayes well: Some are for the losse of present things, culpable; others of pietie, commendable; a third sort of impenitencie, vnrremediable, to wit, as the Scripture speakes, in utter darknesse. Others yet part them otherwaies, and I thus, (speaking only of the right religious.) Teares are either for Gods cause, or mans: for Gods cause, in respect of others, or our selues.

selues. Of others, namely those by whom he is dishonoured; of our selues, in that he is not so honoured, as he ought, and we desire.

For who that loues the Lord, *can behold the transgressors, and not be grieved? because they keepe not his word.* Is there any drop of Christs blood, that heares without offence, the reproach thereof, and rending of his wounds? Or is he a member of the spirituall bodie, that seeth with patience, the whipping by reproaches, and tearing, by oppressions of the rest? The vessell of choyce, cannot mention without *teares, the enemies of the crosse of Christ.*

We

Psal. 119. 158

Philip 3. 18.

1. Sam. 4.
v. 18. 19. 20.

We know what befell good *Heli*, (though too indulgent to his sonnes) and to his daughter in law, the godly wife of a godlesse Priest and husband, because *the glory was departed from Israel, the Arke of God was taken*: and how often it fares with the religious in heart, vpon such occasions.

Rom. 7.

Yet haue we no smaller reason from our owne failings, in the performance of his seruice: vnlesse we will be rather censurers of others workes, then dischargers of our owne duty. This makes the Apostle with bitter lamentation to bemoane himself, *Wretched man that I am, who shall deli-*

uer

ner me from this body of
death? The conscience here-
of causes so many confessi-
ons and fasts of the peculiar
people, when God vouch-
safed them religious go-
uernors, exciting and go-
ing before them in such
workes of pietie; grieuing
most themselues, that by
themselues, their fathers,
their Princes, and their
Priests, his name had bene
dishonoured among the
Gentiles : For instance
whereof are *Hezekiab, Io-
siab, Ezrah, Daniel, and Ne-
hemiah*. And experience
witnesseth what sorrow
godly men haue in heart
when they cannot by the
workes of mercy so libe-
rally, nor by prayers and
thanks

Psal. 73.

thanks so chearefully magnifie as they would, him whom alone they loue, saying, *Whom haue I in heauen but thee alone, and there is none upon earth that I desire besides thee.*

The cause of shedding teares on mans behalfe, is either common, to wit, the iniquitie and misery of all our kind whereof I haue already spoken, or speciall: and this againe twofold, either it is from our selues, or others. Our owne cause of weeping, yet is double, namely, of sorrow, or great ioy, which some of the Ancients by a figure gather of *Caleb* answer to the suite of his daughter *Achisub*, she asked springs of water,

ter, and he gaue her the
upper springs and the neather
springs. For spirituall teares
shed in ioy, are for the a-
bundant grace descending
from on high, but in sorrow
for finnes committed here
below.

Iosh. 15. 19.

As for the former it is no
wonder, if for ioy of finding
him that was lost the father
wept, the sonne that was
dead now reuiued be thus af-
fected, that wished of late
to be accepted as a seruant,
but is now more entertai-
ned then a sonne by the su-
perabounding fauour of a
most tender father. Thus
do all the people of God,
giuing thanks for the grace
of liuing well: whence one
truly saith, *By teares good
workes*

Luke 15.

*August. de
sanctis ser. 45
Lachryma
exigit bonum
opus, Lachry-
ma commen-
dat bonum
opus.*

*workes are obtained of God,
by teares againe they are com-
mended vnto God.*

Teares of griefe are ei-
ther from the sense of affli-
cting euill, or from the
want of good desired: e-
uill againe commonly is
knowne to be of sinne, or
punishments sorrow for sin
is either for the act, or for
the guilt, that is, either from
the trouble of present and
doubfull combate which
we haue therewith, or from
the conscience of former
and knowne offences. Who
knowes what bitter griefe
to be fighting euery houre
of life, and yet neuer haue
the crowne till death; to
conquer and quell, the ene-
mie a thousand times, and
yet

yet to feare as strong assaults as euer before? so that the wrestler though conquerour, being wearied, *Chuseth death rather then life*: as his cryes imply, who prays, *Deliver me out of the mire, and let me not sinke; let me be deliuered from them that hate me, and out of the deepe waters, let not the water floud overflow me, &c.* And a little before: *Saue me o God, for the waters are come in vnto my soule, I sinke in the deepe mire where there is no standing, I am come into deepe waters, where the flouds overflow me.* And in another place, of the enemy, *He fighting daily oppresseth me.*

Iob 7.15.

Psa.69 14.15

V.1.2.

Psal.56.1.

The other kind of godly
M for-

Pfal. 32. 5.

Pfal 6. 2. 3.

V. 6.

Pfal. 38. 3. 4.

sorrow which is for sinne,
 is that wherein the sinners
 heart is pierced with the
 stings of former negli-
 gence or euil done, where-
 of he saith, *When I kept si-*
lence, my bones waxed old
through my roaring all the
day long. And again, *O Lord*
heale me, for my bones are
waxed, my soule is also sore
waxed. And a little after, *I*
am weary with my groaning,
all the night make I my bed
to swimme, I water my couch
with my teares. And in ano-
 ther Psalme, *There is no*
soundnesse in my flesh, because
of a hie anger; neither is there
any rest in my bones, because
of my sin: for mine iniquities
are gone ouer mine head, as
an heauie burden, they are too
heauie

beaue for me. So the Ladie
 Paula deuout indeed (not
 as almost the best of this
 age, scarce in countenance,
 and words, and gesture) in
 continuall prayers ioyning
 night and day, filled, as the
 Father writes, that alledged
 lately of the Psalmes, *All
 the night long, &c.* For in her
 you would haue thought
 there were weles thereof: so
 she lamented the lightest sins,
 as though she had bene guiltie
 of the greatest. Who being of-
 ten admonished by them of
 like purpose, that were about
 her, to spare her eyes, and
 saue them for reading of the
 Gospel, was wont to say, That
 face is worthy to be fouled,
 which contrary to diuine pre-
 cept I haue often painted:

M 2 That

*S. Hieron. in
 epitaph. Pau-
 la circa med.*

That bodie shall be afflicted,
 which hath bene given to
 much voluptuousnesse; long
 laughter must be equalled
 with continuall mourning, the
 soft lawnes and precious filkes
 be changed into rougher cloth
 of haire: I haue pleased my
 husband and the world, and
 now desire to be pleasing vnto
 Christ.

As for finnes we mourne
 past and present, so for pu-
 nishments present and to
 come. For feeling the one,
 and fearing the other, of e-
 uil suffered, he complained,
 whose is that Prayer inti-
 tuled, of the afflicted when he
 is overwhelmed, and poureth
 out his complaint before the
 Lord, as the context thereof
 doth tell: and otherwhere
 testifies

Psal. 102.
 title.

So Eccl. 4. 1.

testifies his weeping on this behalf, in these words:

Mine eye mourneth by reason of affliction. Whence also Ieremie, though sanctified in the wombe, complaines: Wherefore came I forth out of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

Ier. 1. 5.

Ier. 30. 18.

From which words, another inferres the bitternesse of that other griefe in feare of hell, in this maner: *If he thus spake of himselfe whom God sanctified in the wombe, what then shall I say of my selfe, whom my mother conceived in sinne? Woe is me, my mother, (would I say) why hast thou borne me, a sonne of griefe and sorrow? why died I*

Innocentius
de vilitate
conditionis
humanae.

Psal. 143. 3.

not in the wombe? come out
of the belly, why did I not pe-
rish presently? Why did the
knees preuent me, or the
breasts affoord me milke, that
am borne for burning, and to
feed the fire? Would I had died
in the wombe, and it had bene
my grave for euer; so had I
bene as not bene, carried from
birth to buriall. From which
feare, we may vnderstand
that deprecation to pro-
ceed: Enter not into iudge-
ment with thy seruant, for in
thy sight shall no man lining
be iustified. This feare how
euer it ought to be by loue
expelled, yet now and then
it sollicites euen the best;
and though of their weak-
nesse, yet by the diuine
grace for their good. For,

as

as saith the Father, *The feare that lusts for conuersiō, breeds contrition.* Thus Hezekiah wept, fearing death, that time, it seemes, not assured of a better life.

The good desired for want bewailed, is either the grace of good workes, or glorie of free reward. Teares for obtaining or retaining the rule of rightly living, are those, whereof it is written, *They that sow in teares, shall reape in ioy.* And those, whereof it is said, *I wept, and chastened my soule with fasting.* Of this sort is the weeping of all repenting sinners: as the Lord speakes of the Churches gathering, *They shall come with weeping, and with*

Augustin. ad fratres ser. 11. Timor qui penitentiam concupiscit, contritionem parit. Esa. 38. 3.

Psal. 126.

Psal. 69. 10.

Ier. 31. 9.

Psal. 139. 14.

Luka.

Phil. 1.
Ioh. 17.Gregor in
Exek. hom. 10.
Ex inole-
rantia gaudy
ait Cassianus,
collat. p. c. 17.*supplications will I leadethē.*

This promise of being led,
implies those teares were
ioyned with supplications,
that they might be led the
right way, *The way everla-*
sting, as the Prophet calls it.

In hope and feruent de-
sire of future glorie, doubt-
lesse *David* in this same
place especially lamenteth,
as also father *Simeon*, how-
ever patiently bearing the
delay, yet earnestly desiring
the well of life: so *Paul*; but
our Lord especially being
about to lay downe his
mortall life. This is it that
Gregorie saith, *Some weepe*
for feare, some in loue, that
is, in griefe for deferring
of glorie promised; which
for this cause most wisely
God

God deferres, that while desiring long, we long the more, louing and enioying we may the more esteeme.

Weeping for others, is because either of the wicked their destruction, or affliction of the godly. Of the former kind are *Dauids* teares, for both his aduersaries *Saul* and *Absolon* dead in sinne: our Lords ouer Ierusalem, ready to be lastly ouerthrowne: *Pauls* ouer the Corinthians, that had sinned, but not yet repented, and other the enemies of the crosse of Christ: *Sammels* for *Sauls* abiection. Finally, after this kinde wept our Sauour ouer the Iewes, raising *Lazarus* to

M 5 life,

2.Sam.1.17.

2.Sam.18.33

Luk.19.41.

1.Cor.12.31.

Phil.1.12.

1.Sam.26.1.

Ioh.11.15.
Vcr.15.

De Tempore,
ser. 104.

Ier. 22. 10.

life, that had reioyced for the Apostles in Lazarus his death. *What meanes it,* saith *Augustine*, that the Lord is said first to be glad in the death of Lazarus, and after to haue wept in the death of Lazarus? But obserue we the cause of ioy, and the cause of teares: he was glad for the Disciples, he wept for the Iewes: he was glad for the Disciples, because by the resurrection of Lazarus their faith in Christ shold be confirmed; he wept for the Iewes incredulous, because neither when Lazarus was raised, they would beleene in Christ the Lord. To which purpose may be referred his charge by *Jeremie*, *Weep not for the dead, (for the dead in bodie alone) nei-*

ther bemoane him, but weeps
for him that goeth away, (frō
the communion of the
Church which he seemed
to haue,) for he shall retorne
no more, nor see his native
country: The heavenly king-
dome, whereof the people
of God are all citizens.

Lastly, we may & ought
to weepe for the affliction
of Gods people, as *Ieremie*
and many others for *Iosias*
dead. *Elisba* foreseeing in
spirit the desolation of Is-
rael by *Hazael*; and *Iobs*
friends astonied at his ca-
lamitie. For so shall we
make our selues partakers
of their ioy, partaking in
their griefes; not being in-
differently affected, much
lesse reioycing or insulting
ouer them that are in mi-

1. Chr. 35. 25.
2. King. 2. 12.

Iob. 2. 12.

*Simon Ma-
gister, erat. 12
an fine.*

*Judg. II. 39.
40.*

serie, as is the miserable
maner of some. The eye in-
flamed, is something pai-
ned by the softest medi-
cine; and indifferent words
may oppresse the mind, that
with other calamities is al-
ready troubled. *The daugh-
ters of Israel by a custome
went yearly to lament the
daughter of Iephthah the Gi-
leadite, foure dayes in a yeare,
(euen after she was dead)
for her solitarie life, being
addicted to perpetuall vir-
ginitie by her fathers vow:
much more ought the
Saints, for & with one ano-
ther in their life, who are
by spirituall coagmentatio
one anothers members.
These are last in order
which are, but ought not
to*

to be least in vse. The hea-
then man hath truly said,
*Nothing driues sooner then a
teare, especially in anothers
calamities.*

*Tullius ad
Heren l.2.
n.50 Parti-
tionibus ora-
torij, n.57.*

These are the things for
which healthfully & fruit-
fully teares are shed: where-
fore let vs sow them, not in
the barren wildernesse, but
in ground receiuing raine,
& rendring much increase.

Conclusion.

For the world is wont to weep
for the losse of worldly friends,
as father and mother, son and
daughter, brother and sister,
kindred or acquaintance after
the flesh; but weeping for their
dead, they weep not for them-
selues: they lament the losse of
earthly things, but neuer a iot
bemoane their spirituall da-
mages. Is any sicke in body, or
dies

*Hugo Villa.
sum.2. ser.28.*

dyes out of it? His friends
 mourne. He sinnes dammably,
 liues incestuously, calls his
 brother foole, his eyes behold
 strange women, and lusts after
 them, not one bewailes him.
 O unhappy healtb, blinded
 sight, dead life! for those
 things they mourne that
 ought not to be moaned,
 and greuously lament that
 for which a litle were e-
 nough; but those things they
 do not lament at all, which of
 all most worthy are. Yea
 oftentimes laugh because
 of such, of whom Esaias:
 Woe vnto them that call euill
 good, and good euill; that put
 darknesse for light, and light
 for darknesse; that put bitter
 for sweet, and sweet for bit-
 ter. Let vs lament, my bre-
 thren

Isay 5.

thren, moderately the losse of friends, but more our want of good workes, our want of vertuer. Let the vncaste lament the losse of his or her integrity, the proud the losse of humility, the wrathfull the losse of inward quietnesse, the conceited the losse of bountifullnesse; the drunkards, the losse of sobernesse; the dead of heart, the losse of spirituall reioycing; the enuious, the losse of charitie: for happie are those that now in repentance weepe, for they shall laugh obtaining pardon; next being clothed with righteousness, and last and most, receiued into glory. Which God graunt vs all, by his Sonne our Lord Iesus Christ, Amen.

In

The dignitie
of teares.

Suidas.

Αυλὸν μαρ-
μαρίται δα-
ρπύον πόν.

S. Chrysost.

Pierius hic-
rographiconū
l. 4. cap. 43.

Visum etiam
mureas mani-
bus tractare
lapillos, Unio
in his, letis
gemma in-
mura viris.

2. Kin. 9. 30.

In the eight and last place of our proposall concerning this subiect, remaines to speake after our little holding measure, something of the dignitie and praise of this grace of teares, which euen by the witnesse of them that are without, are *precious unioins*. For the diuiners haue said that those gems seene in dreames portend the shedding of teares: Whereto some of the Church also do accord, specially Chrysostome, whose elogie is of them, *What is more beauteous then those eyes, which glister with the frequent showers of these celestia!l waters? No purple dye of Isabels painting, or renting* of

of the face, as God himselfe
doth tearme it: none of
Herods pretious stones mix-
ing colours with gold and
siluer set about, how euer
resplendent, reflecting the
Sunne beames, are any way
saue by contrary to be
compared with these: for
those how euer together
with his oration they drew
from the fickle peoples
mouth, a word of admira-
tion, and commendation, as
The voyce of God, yet could
they not preserue him yet
aliue from the fretting and
eating of wormes, and pre-
sent stench vntollerable.
But these most fitly are re-
sembled by the *sweet smel-
ling myrrhe* dropping from
the spouse *her fingers*,
whose

Ier. 4 30.
A. 12.
Euseb. histor.
L. 1.

Cant. 5.

whose vertue is to preserve
euen the dead from putre-
faction.

The penmen of the holy
Scripture, to shew vs their
esteem, from teares and
weeping haue giuen names
to diuers places celebrious
in the Scriptures, as men
are wont to call new found
landes by the names of
their much respected and
loued Princes: of which
number are *Abel Misraim*,
The mourning of the *E-*
gyptians, and *Bochim* wee-
pers because of Israel: *The*
mourning of Hadadrimmon
in the vally of Megiddo, and
elsewhere *the weeping of*
Iazer, and at *Deborah Re-*
bekahs nurse her graue,
Allon Bachush, the oke of
weeping.

Gen. 50. 11.

Iud. 2. 5.

2. Chr. 35. 25.

Zach. 12. 12.

Esay 16. 9.

Ier. 48. 32.

Gen. 35. 8.

weeping.

Herefrom, the holy Scripture not onely commends men, but also sometime argues their religion, in Paul thus writing to his *Timothie*: *I thanke God, whom I serue from my forefathers with pure conscience, that without ceassing I haue remembrance of thee in my prayers, night and day, greatly desiring to see thee, being mindfull of thy teares, that I may be filled with ioy, when I call to remembrance the unfained faith that is in thee. For the honestie of his teares implied the sincerity of his faith.*

2 Tim. 1.
ver. 3-4-5.

The excellent esteeme that Christ himselfe hath of them, is the cause why he

Cant. 7. 4.

he doth compare his
spouses eyes vnto the fish pools
in Hesbbon: vnsitly were her
eyes compared to pooles,
if they were not much be-
wet with teares.

Bern. in Can-
tica ser. 68.

So great their glory is,
that in regard of the sweet-
nesse of those streames a-
midst which the Church on
earth is plâted, for certaine
respect one prefers it before
the high & pure hill of An-
gels habitation; for the ioy
that springs from teares, or
else from which true teares
do spring, (for ioy is either
the cause or effect of all re-
ligious teares) *The heauens*
(saith he) *knew not but by the*
children of the Church. For
the Angels haue from their
beginning and for euer ioy
without all experience of

the contrary. The Church
this while hath them both
in practise, and shall here-
after esteeme more highly
of the one, hauing proued
the other.

How worthy are those
of all to be commended,
which by God so choisly
in his bottle are conserued?
Most noble must needs be
that wine which is layd vp
in the Kings priuie cellar,
which vnder a speciall key
is kept: the stopping and
straining, and drawing
whereof, (if we may say it
lawfully) the Almightye
hath vouchsafed, no not to
any celestially Minister.

O that my soule were
another *Ezekiels* booke;
written within and without;
written

Psal. 56. 2.

Ezek. 2. 10.

written (I say) with lamentations, and mourning, and woe. That I might be found so forward to weepe as I haue bene bold to sinne, and such intention as I haue had in offending, so great deuotion I might haue in repenting.

Gcn. 26. 18.

Tearcs are that, which in her choicest children, the Church euer most frequently hath vsed: whither I hold may be referred, which in the mysticall writings is obserued, those first Fathers of the faithfull congregation; *Abraham* I meane, and *Isaac*, are euer reported to haue digged wells, but *Philistines* to haue stopped them. So speakes the Prophet of the way-

wayfarers that iourney towards heauen, *Whe passing through the valley of mulberries make it a well.* How? but digging by continuall contrition the wells, where out they draw the liuing waters of lasting consolation, *they dig up fountains still*, that as one well it all appeares: but Satan, and his Angels Philistian-like, stoppe them with all their might, that Israel and Iudah with all that ioyne vnto them, might for want of water, perish in the wilderness, wherethrough they go to fight against incestuous *Moab*. So againe it is recorded by a song, not as a matter of an externall letter, that *the Princes of the people,*

Psal. 84.6.

2. Kin. 3.

Nah. 3. 17. 18

people digged the well, they digged it with their stauer at the appointment of the Lawginer. I will with Israel, most gladly say, *Spring up o well* euen out of my hearts veines; so will I cheerefully sing vnto it, magnifying him that made it, and put water thereinto.

Euen the Lord himselfe, of whose laughter in all his dispensation in the flesh, we heare not so much as once mention, yet at least thrise is reported in the Gospell to haue wept, for the Cities destinie, for the Iewes infidelitie, for the acceptance of his owne prayers with the Father; which obseruatiō is often, (I know not whether first,) in

Luke 19. 41.
Ioh. 11. 35.
Heb. 5. 7.
S. Basil.
Greg. Theod.
Iohann. Chrysost.
Sost.

in the *Triumvirs* of the Grecian Church, of their time. He wept, as *Augustine* preaches, That with his teares, he might blot out the finnes of the world, that he might abolish the hand-writing of legall ordinances that was against vs, which was contrary vnto vs: forsaith he, if Peter could with the shedding of his teares, wash off his spots (ministerially) why should we not beleene, the finnes of the world are wiped away, by Christs, (virtually?) Finally after the Lords teares many beleened at Lazarus his resurrection; so partly his piety overcame the lewes infidelitie, and the profusion of teares, first softened their rebellious hearts.

N Blessed

Aug. serm.
104.

Col. 2.

Vicit ergo ex parte incredulitatem iudeorum Dominica pietatis affectus, & discordes eorum mentes molliuit prima fusio lacrymarum.

*Ex Augusti-
no ad fratres
serm. 11.*

Blessed are these water
floods, whereby euery wall
of sinne is broken through
and ouerborne, *Wholsome*
waters that quench, and cast
out, the payson of vices: a
constant lauare, which so often
is able to cleanse, as mans
heart, hath need of purging.
This is beloued, the hearbe of
that heavenly fuller, where-
with he daily whites his ser-
uants vestements, when they
are fouled: this is the spiritual
miter, which being it selfe
composed of the dew of diuine
grace, wipes out the blots of
our slippes; this the precious
lixinie, wherewith the inner
man his head is washed. This
is the holy teare, sweet solace
against our daily falls, which
as it were the vicar of Christ
his

his passion, giving remedie against iniquitie, that thereby Christ may seeme so often to die in efficacie, as the elect of God comes into the deepe. This alone is the healeth of soules, the remission of sinnes, a spirituall sacrifice, acceptable to God, a burnt offering full of marrow. Is the sinners heart humbled, and bewet with daily teares; this (saith the Father,) is a good whereby God is enclined to man, the cord, whereby he is strongly bound vnto him: without which (saith he) neither Baptisme auayles those that in ripe age receiue it, and the Lords body, is taken to condemnation: without which there is no fruit of hearing the word, no reward of workes.

N 2 Where-

Pro. 13. 14

Leuit. 23. 29

Wherefore let none be
 voide of teares (whom the
 dignitie of the Israelitish
 name commendeth) from
 the action, or affection, the
 exercise or desire, the shed-
 ding or remembring them,
 no good man be destitute
 at any time, at whatsoeuer
 solemnitie, in whatsoeuer
 mirth, if so be he will pro-
 long his gladnesse to per-
 petuall; whereas the word
 of truth tels, the other ends
in heavinessse, and without
 doubt vnpleasant, vnde-
 lightfull: wherefore the au-
 thor and giuer of all our
 ioy, better providing for it,
 not onely appointed a *fast*
of afflicting soules on the tenth
day of the seventh moneth,
 but also on euery moneth-
 ly,

ly, and yearely feast, appointed a goat to be sacrificed, *For remembrance of sinne.* Which also that pious penitent, seemes not to haue misknowne, presenting our redeemer at the Pharisee his feast, with more welcome dishes of teares, then all that cheare; the euent also whereof approved the deed, when our Sauour indeed by open protestation preferred the. The like wherof againe he exemplified in his owne person: for comming in triumph to the Towne, in a most celebrious manner, accompanied with the multitudes, cutting downe branches, strawing the wayes, spreading their gar-

Num. c. 28.
and c 29.

Luke 7.

Luke 19.

ments, crying *Halelniabs*, and *Hoshangnabs* to the Sonne of *Dauid*, *Dauids* Lord acknowledged in spirit, wept ouer them.

The third meditation of the chiefe cause of godly teares.

Thus by occasion of *Dauids* teares, I haue digested as I could, the whole subiect of teares; next is, to consider the matter of *Dauids* teares in the proper cause, which in this wise himselfe decipheres, *While as it was said vnto me daily, where is t'oy God?* For this is the other part of the verse, containing the cause of that sorrow related in the former. This cause is declared in termes, first more

more generall, and then
more speciall. This is the
generall comprehension,
While it was said vnto me
daily: which shewes the in-
iury in the *matter*, *person*
and *time*: the matter is in
this, *while it was said*, whose
quality on the aduersaries
part, and *manner of expres-*
sing by the innocent iniu-
red may be considered.

The kind of iniury, that
it is in word not by deed,
sauiug that reproach and
vniust accusation is the
mouths wicked worke; &
no lesse to be imputed to
the heart, then that which is
acted by the hand; do then
words grieue godly men?
Yes, no lesse the lips then
hands, words the blows: no-

1. *Observatio.*
Reproach
griuous.

Bernard de
triplici custo-
dia.

Pfal 57.4.
Pfal. 59.7.

thing here we heare of losse
in banishment, of the feare
of death no mention; the
tongues offence alone cau-
seth all teares, while it was
said: For (as speakes one)
A dagger smites the body, the
soule is pierced by the tongue;
a deadly dagger is an euill
tongue, striking three through
with one blow, when as it
smites the conscience of him
that heares, and wounds the
charity of him that is offen-
ded, at once slayes with it
selfe both the other. This
tongue verily, is a viper poi-
soning three with one breath,
a two-edged, yea a three-
edged sword is this tongue.
Their tong is a sharpe sword,
saith the same Innocent in
another place. S. Bernard
bids

bids on his credit not feare to
 say, that such a tongue is more
 cruell, then the speare that o-
 pened our Lords side: For
 (that I may adde some-
 thing to his reason) it being
 thrust in at a moment, wa-
 ter and bloud issued out
 scarce an houre, but this
 both night and day drawes
 out of the heart drops dried
 with cares and feares vnto
 the soliditie of bread: And
 as he saith, *This also pierceth
 Christ his side, and the mem-
 ber of his member*, neither
 pierces it being dead, but ma-
 keth it dead by piercing. For
 if he had not preferred the
 life of this body, which now is
 pricked and pierced, to that
 which there was nailed, he
 would neuer haue given that

N 5 for

Vse.
S. Bern. in
Cant.

for this, to the paine of death
and shame of the crosse.

Go to now you that say,
speech is a light thing, words
are but wind, the tongue of
man is but a little and tender,
and soft flesh, what wise man
will much regard it? True it
is, speech is light, for it runs,
rather flies lightly; but it
wounds heavily: It passeth
lightly, but it burnes grie-
uously; lightly it enters in vn-
to the soule, but goes not easi-
ly out againe: it is uttered
lightly, but it is not so recalled,
it flies swiftly, and therefore
suddenly wounds charity. The
dead flie is a thing contempti-
ble, but it causes the oym-
ment of the Apothecary to
send forth a stinking savour.
The tongue is soft, but it is so
slipperie

Eccl. 10. 1.

ſlipperie that hardly it can be held; tender and little in ſubſtance, but great and forceable in uſe; a little member, but if it be not ruled, a great miſchiefe: Thinne, and broad, and long, an inſtrument moſt fit to empty both the ſpeaker and the hearers heart, eaſily a man ſlips in his tongue, and as eaſily therewith he ſlides into anothers ſoule: ſo that it hath little auailed ſome to haue bridled their owne, while as they haue not ſhunned others.

And yet would God this plague could be ſo bounded, that it hurt but two; that the contagion of it did not reach vnto the wounding of the third, and innocents, and vpright perſons.

sons. For hereupō not onely *David* in this place, but also in other, much agrieved, prays with all attentió, both for taking away reproch & contempt now present, and also for holding away the like yet feared; and that by the weightiest arguments on both sides as could be vsed, of his owne obedience, and Gods clemencie. For the one, *Remoue from me reproch and contempt, for I haue kept thy testimonies.* As if he had said, This will I esteeme a great reward of all my seruice, if thou remonest this reproch. And after, *Turne away my reproch which I feare, for thy iudgements are good: requesting this as a speciall fruite* of

Psal. 119. 12.

Ver. 39.

of the gracious promises, to be deliuered from such reproches. This *Jeremie* the Prophet with *crying out* & clamour, condemnes as violence and spoile, that the word of the Lord is made vnto him reproch and derision daily. The selfe same thing *Nehemias* the restorer of Gods Citie, and repairer of his Fathers sepulchers, accounts most worthy of weeping and mourning, and fasting, and prayer before the God of heauen, that a remnant of the captivity in the prouince were in affliction and reproch, being derided of the nations that were about them. Finally, this with one consent, is the whole Churches supplication to the Lord:

Re-

Ier. 30. 8.

Neh. 1. 3-4.

Lam. 5. 1.

Remember O Lord, what is come upon vs; and of those things this is first, Consider and behold our reproch.

*Chrysost in
epist. ad Hebr.*

Indeed the account of good esteeme, *The esteeme of credit hath taken so deepe roote in the nature of men, that reproch alone is al-sufficient to darken the mind with clouds.* Therefore the Prophet of the God of Israel, afflicting with condigne punishment the Priests of Baal, frets them not with vniust calumnies, but with reproches most deserued, pourtraying out in contraries what is that God in whom they trust : *And* (saith the Scripture) *it came to passe at noone, that Eliab mocked them, and said, Crie aloud,*

1. Kin. 18. 27.

aloud, for he is a god; either
 he is talking, or he is pursu-
 ing, or he is in a iourney, or
 peradventure he sleepeth, and
 must be awaked. Therefore
 the holy women *Rahel* and
Elizabeth, triumphing and
 reioycing for remouing the
 reproch of barrennesse, de-
 clare, that they before la-
 mented, not so much for
 not bearing children, as for
 bearing infamie. Herefore
 are *seuen women* (said vpon
 most vnequall termes) to
 take hold of one man, saying,
We will eate our owne bread,
and we will weare our owne
apparell, onely let vs be called
by thy name, to take away our
reproch, namely, that same
reproch, as some suppose,
 whereat those twaine na-
 med

Gen. 30. 23.
 Luk. 1. 35.

Esa. 4. 1.

Inuim in
notis.

med before, and a third most vertuous womā *Hannah*, so much were troubled.

Vse.

Zeph. 3. 5.

Ier 3. 3.

Ier. 6. 15.

Yet some as a flint haue hardened so their faces, that not onely refusing to put on holinesse, but daring to put off humanitie, feare not to fulfill that of the Prophet, *The vnjust knoweth no shame:* and that another saith, *Thou hadst a whores forehead, thou refusedst to be ashamed.* And this last Prophet in another place, *Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: Whose iudgement follows, Therefore shal they fall among them that fall.* Surely it proceeds from

from an ingenuous towardnes, that *Ephraim* is ashammed, yea euen confounded, because he doth beare the reproch deserued of his youth: and *Judah* the sonne of *Iacob*, fearing the shame he had deserued by his whoredome, if it had come to light. But it is much more commendable to blush being vniustly blamed. Whence in part appeares what difference there is betweene the wicked and the iust; of whom the one is not affected with the filthiest and most deserued shame of his owne vngodlinesse; the other is tormented with the most vniust suspicion, though of the lightest crime: *I haue heard* (saith

Ier. 31. 19.

Gen. 38. 23.

Ier. 30. 10.

Pro. 17. 10.

(saith he) *the defaming of many: the effect whereof is in him, Feare on euery side.* Beware therefore to re-
 proch such persons, vnlesse thou wilt be more cruell then they that rage with fire and sword. Reckon thou *Senacherib* and *Rabshakeh* amongst the first & chiefest *kil-Christis*, because euer an honest minde is more afflicted with words then blowes; as *Solomon* in the Prouerbes doth confirme, *A reproofe entreteth more into a wise man, then an hundred stripes into a foole.* And experience proues no lesse in them that are tried with both: whither I may referre that which Saint *Hierome* doth relate he saw
 in

in Egypt, A yong man a Greeke, that could by no abstinence, no wearinesse of labour quench the flame of his owne flesh: him (saith he) the father of the Monasterie saued by this deuice, (or did he rather destroy him, by a vicious lye, and constrained continencie, therefore not of Gods gift:) he commands a certain ancient man to pursue the fellow with chidings and reproch; and when he had so abused him, to be the first complainer, witnesses being called. spake for him that had done the wrong: he on the other side persisted with teares, protesting, all was untruth: none gave credit, onely that Father in subtiltie opposed his defence, lest of too much
for-

Tom. 1. ad Ru-
sticum mona-
chaum. de vi-
uendi forma.

sorrow that brother should be
 swallowed vp. What more?
 Thus a yeare was spent; which
 being ended, the yong man
 being asked of his wonted con-
 cupiscence, whether as yet he
 were troubled therewith? Wo
 is me (saith he) I haue not
 leaue to liue, and should I lust
 to commit uncleannesse? So
 to be vniustly condemned,
 was to be deprived of life.
 And detraction, our Sau-
 our witnesseth, is confra-
 ction, that is, breaking; say-
 ing, *Reproch hath broken my
 heart, and I am full of beani-
 nesse.* Which the emulous
 Ammonites of Israels ho-
 nour seeme well enough to
 vnderstand, chusing once
 and againe to torment the
 people of God in their
 vengefull

Psal. 69. 20.

1. Sam. 11. 2.

2. Sam. 10. 4.

vengefull spite, rather with reproch then death: once desiring to pull out all their right eyes, that they may lay it for a reproch on Israel: Another time, cutting indeed their garments in the middle to their buttocks, and shauing off the one halfe of their beards; so sending them away, reproching, as they supposed, Israel, who had sent their spies: which both David accordingly repayed (no doubt according to the will of God,) when he brought the people that were in Rabbah their chiefe City, and cut them with sawes and with harrowes, and with axes, yea even so dealt David with all the cities of the children of Ammon: and God reuenged

1. Chr. 20. 3.

Ezek. 31. 18.

Zeph. 2. 8. 9.

10.

ged with punishments of like proportion, the Prophets so often witnessing the same, as the holy storie relates their iniurie. First to Ezekiel it is said, *Sonne of man prophesie, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach euen say thou, The sword, the sword is drawne for the slaughter, it is furbished to consume because of the glistening: and in Zephanie he saith: I haue heard the reproach of Moab, and the renilings of the children of Ammon, whereby they haue reproached my people, and magnified themselves against their border: Therefore as I liue, saith the Lord of hosts, the God of Israel, surely*

surely Moab shall be as Sodom, & the children of Ammon as Gomorah, euen the breeding of nettles, and salt-pits, and a perpetuall desolation; the residue of my people shall spoile them, and the remnant of my people shall possesse them: this shall they haue for their pride, because they haue reproached and magnified themselues, against the people of the Lord of hostes. Which it were good the Ishmaelites of our age would take into their knowledge and remembrance: (if they be not past all care of their owne saluation) how they runne into such crimes and recompence.

Wherefore let all louers of God rather to giue
the

Pro. 31.

the strong drinke of any powerfull comfort, Vnto him that is ready to perishe, and the wine of cheerefull consolation vnto those that be of heauie hearts.

Yea euen if they haue deserued shame, yet not vnmindfull of the case of men: but if vnderferued; then much more; which diligently the Apostle performes by writing to the Hebrewes which had bene made a gazing stocke both by reproches and afflictions: and (which deserued such comfort in their calamitie) they became companions of them that were so vsed. And on the contrary our Lord who hath bid vs by all meanes to blesse,

Heb. 10. 33.

Psal. 109. 16.

curses in the name of God,
him,

him, and his wife, and seede,
that remembred not to shew
mercy, but persecuted the
poore and needy man, that he
might slay the broken in
heart.

Meanewhile here shall
not be omitted Davids so
mild manner of expressing
so cruell a calumny, when
it was said, as after, *whē they*
said, without any particula-
rizing of their persons. For
the Saints looke not so
much vpon the persons in-
flicting as on the afflicti-
ons molesting them: their
endeauour is to wipe off
vniust aspersions, not so to
traduce their accusers, saue
when the persons and the
causes are so ioyned that
they cannot well cleare
O them-

2. Observatio
False accu-
sers persons
spared.

Psal. 44. 22.

thēselues of ſ̄ one without
 discovering the others vn-
 cleannes. Thus the Church
 ſpeaks, thus the harmeſſe
 Doue ſhe ſighes, *For thy
 ſake are we killed all the day
 long, we are counted as ſheepe
 for the ſlaughter: a killing
 we heare, but the authour
 we know not: & in a word
 to ſpeake, ſo often in the
 Pſalmes he lays before the
 Lord, iniuries, vexations,
 perſecutions, of all ſorts;
 yet ſcarce ſhall you ever
 ſee, the Actors branded
 therewith by name: which
 is of ſingular meekeneſſe,
 and truerelliſh of Chriſtian
 equanimitye. Sometimes
 in their inſcriptions ſhall
 you finde thoſe named, who
 gaue occaſion to the com-
 plaints,*

plaints, but (vnder correcti-
on) I suppose, it may be
thought those titles are
not the same Authors
whose is the text (though
both doubtlesse be inspired
of God,) vntleast we grant
it of those inscriptions wher-
in sometimes so farre, as
manifestation of the occa-
sion did require, he puts
their names, whose crimes
he wrote against, yet neuer
fully or plainly expressing
them: for vnderstanding
of the matter and future
ages, being forced, ob-
scurely he touched their
names: but voide of private
gall, for shunning publike
offence, vseth some transpo-
sition in stead of direct in-
imation, as that which is

O 2

written

*Montanus in
2. praefatione
Bibliorum
Hebreo-La-
tinarum.*

Psal. 9. title.

Psal. 7. title.

Parcere no-
minibus, dice-
re de vitijs.

written, *Muth Labben* for the death of *Nabal*, placing the letters backwards which are to be read forwards; and in another by change, where *Cush Ben Lemini*, is put for *Kish Benjamin*, which kind of writing vsed for feare oft times occurs in heathen writers, by the names of *Ruffus*, *Myrmillio*, *Causidici Cuiusdam*, *Crispini*, *Belida*, *Eryphile*, *Nomentani*, *Pentalabius*, and the like, with some cōcealment, when men will spare names, and speake of vices. This lenity in two authors of one name, most worthy is remarking, *Hieronymus Stridonensis*, & *Hieronymus Zanchini*, though farre distant in time, yet thus farre

in

in spirit agreeing. For that Father though angry otherwise and tart enough, so as that he speakes of himselfe, euen yong in Rome he seemed to represent Lucilius his severity, yet when as by sea and land he fought against his enemies, he conceales their names where he may without his prejudice, or else vseth other faigned, or obscure in their stead: as for example, when vnder the name of *darknesse* he contests with *Melania*, her name in Greeke importing darkenesse; the one knowne to the vulgar Latines that reade his writings, not the other. The like is in that argument of *suspected cohabitation*, and

Veli equis

against an vchaste Deacon,
 against Susanna corrupted:
 so inueighed he against
 Ruffinus and his adherents
 in faigned names of Grun-
 nius, Luscius, Laninius, Cal-
 phurnius, Lanarius, Scorpius
 Cans Aloinus, and others.
 Also this late and learned
 Hierome in that dissertation,
 as he calls it, *betweene two*
Diotines, and in other argu-
 ments hath done the like;
 as also Caluine, and sundry
 others of late times, where
 conscience and the matter
 so allowed. This mode-
 ration exceedingly be-
 seemes them that are
 led by the Spirit, whose
 fruit is loue, ioy, peace, long-
 suffering, gentlenesse, good-
 nesse, faith, meeknesse, tem-
 perance,

Gal. 5.

perance: all which may be summed in that which the giuer of this same spirit hath bid vs learne of him- selfe, saying, *Learne of me, for I am meeke and lowly in heart.* This (I say) is Christian moderation to com- plainte before God the Iudge, of so vniust offence, yet without mention of the offender, further then de- claration of the matter, and imploration of helpe re- quires. *You shall find some, that if death be threatned can despise it, but to be belied they cannot brooke, nor from re- uenge containe themselues.* But the Saints in this as o- ther temptations, most are mooued, that by their sins they haue caused God to

Mat. 11.

Erasmus.

Psal 60.3.

Psal 66.12.

Iob 9.

3. *Observatio.*
Saints belied
to their faces.

infiict such things on them,
Thou hast shewed (saith he)
thy people hard things, thou
hast made vs to drinke the
wine of astonishment; thou hast,
thou hast, not Saul hath,
Doeg hath. And againe,
Thou hast caused men to ride
ouer our heads; men ride o-
uer him, he blames them
not, but makes supplication
to his Iudge: who iustly
doubtlesse, howsoeuer se-
cretly, hath caused them so
to do; who also is most a-
ble and willing vpon re-
quest to turne them ano-
ther way: This lesson also
God grant vs we learne.

Yet God his righteous
 seruant doth not so much
 excell in meekenesse, that
 the sonnes of *Belial* do not
 equall

equall or surpasse him in
their rage : whose name
with their crime in absence
he shuns to make knowne,
they no whit contented
with their secret machina-
tions breake forth vnto
that furie , as that openly
and in presence they dare
twit him in the teeth with
false religion , counterfeit
adoration, vaine confidence
in God. For though we
heare not their names, yet
we haue his person to who
such things by them were
spoken : *It was said* (saith
he) *to me, to my selfe, euen*
to my face, in my hearing.
So sometimes the *Leuite*
Corah, with the *Rubenites*
his complices, and *two*
hundred fiftie Princes of the
O s assembly.

Numb. 16. 4.

assembly, making insurrection gathered themselves together against Moses, and against Aaron, and said vnto them (openly, not onely of them in their tents) Ye take too much vpon you, seeing all the congregation are holy euery one of them, and the Lord is among them: wherefore then lift you vp your selues above the congregation of the Lord? They feare not to obiect vnto the meekest of men, with one breath, pride, ambition, and vsurpation of authority. So Zedekiah the sonne of Chenaanah, dares together smite the Prophet of God, his cheekes with his fists, and his conscience with the reproach of a lying Prophet, saying

saying, *What way went the spirit of the Lord from me to speake vnto thee?* (The very spirit that long hath rested in the Romish bridg-maker his breast.) Neither was the Iewish nation confounded to blaspheme to his face, *The Lord Christ, is hauing a dinell:* who often otherwaies by secret plots conspired his death. And they who in presence making faire weather to the Prophet *Ezekiel*, still talked against him by the walles and in the doores of the houses, yet when occasion serued, both spake and did reproachfully by *Jeremie* to his face: for list vp by successe and puffed vp with riches, *Through the pride of their*

1.Kin.12.

Ioh. 8.32.

Ezek 33.30
31.

Psal.10.3-4

their owne countenance, not seeking after God, what will they feare to cast on the countenance of Gods seruants? Will *Pashur the sonne of Immer* being not onely Priest but also chiefe gouernour of the house of the Lord, hearing the Prophet preaching things most controlling his ambition and ease, feare to smite him, and if authoritie serue, to put him in the stocks?

Ier. 20. 1. 3.

vs.

Wherefore, account we our selues dealt with most louingly, our afflictions being so much more portable, as we are more vnable to beare; yet beyond *Dauid* by demerit of our iniquitie, let vs be thankful vnto God the Author,

vnto

vnto the King the Minister,
of this our wealth, that is,
our peace: whereby we are
 permitted if we haue grace
to leade a quiet & peaceable
life in all godlinesse and bone-
stie. In this peace let vs gra-
 tulate the happinesse of our
 age, long and much before
 vs, desired by the whole
 Church of God, and to this
 day by many, and most de-
 serving of her children;
 which without our know-
 ledge was prepared, and
 without our labour is pre-
 serued for vs, whereby so
 happie we are, that though
 (as one obserues) *We can*
neuer be free from perils of
false brethren, yet of the o-
 penest, and most violent ad-
 uersaries, to wit, Pagans or
 Iewes,

Rom. 13.

1. Tim. 2. 2.

S. Augustine
2. Cor. 11.

Isay 39. 8.

Iewes, or Heretickes, we are little afraid: Surely a King himselfe both good and great, blessed sometime the word of God, which promised *him peace and truth in his dayes.*

Wherefore next to that word, it becometh vs to magnifie and blesse the chiefe instrument vnder God of our tranquillitie & peace, enriched also with abundance of *knowledge* (which *Esaias* prophesied) *as the waters cover the sea.*

2. Sam. 16.

Meanewhile it is our part, as thankfull receivers of present things, so provident foreseers of things to come, to be forewarned of *Shimei* the fauourer of his owne, and *Sauls* house: how-

howeuer he lurkes, yet if
 euer (which God forbid).
 time should serue, he would
 by his curses openly de-
 clare himselfe *Dauids* ene-
 mie, a traitor to him in
 heart, vnder whose shadow
 he had shrouded himselfe
 during all the time of
 peace; a hater of those of
Dauids house, with whom
 in outward appearance he
 had liued most peaceably:
 wherefore it is wisdom, e,
 against all occurrences to
 be armed. If *Abner* and *A-*
musai both *Captaines*
 strong and valourous, of
Israel the one, the other of
Iudahs hoast, had not bene
 too credulous to *Ioaabs*
 friendly pretended brother-
 hood, neuer had either so
 valiant

1. Sam.
 1. Sam. 20.

1st. 41. 56 7.

valiant in warre, and honourable in peace, fallen so suddenly and shamefully. If those fourescore from *Shechem*, from *Shilo*, and from *Samar*ia, hauing their beards shauen and their cloathes rent, and hauing cut themselues (though in superstition directly forbidden in the Law) with offerings and incense in their hands to bring them to the House of the Lord, had not so simply consented to deceitfull *Ismael*, they had neuer so miserably perished by his trecherie: for sure they neuer cease off intending (if at any time of plotting) against the iusts death, & what kind of calamities they are able: which

which also the Princely Prophet by the circumstance of time implies.

For faith he, It is said unto me all the day, or every day, so long as the time lasteth, so oftē as that space returnes, which men call the day, so long, so often *mine enemies reproach me*: as in another place he expoundes himselfe, *Mine enemies reproach me all the day*; and in another, *Mine enemies would daily swallow me up*: for that they cease at all by night, is not from any asswaging of their cruelty, but from necessity of nature which requires sometime rest; or of their vicious disposition which buries them in sleepe and wine.

4 Observatio.
Perseverance
in evil.

Psal. 107. 3.

Psal. 56. 2.
Ver. 5.

Ezay 47. 13

2. Pet. 2. 14.

Dan 6.

Amplificatio

wine. Wearied they may be in sinne, as *Babylon* in the greatnesse of her way, but not of it; for (saith the Apostle) *They cannot cease from sinne.* *Saul* surely, so long as euer he could, gaue not ouer of pursuing *Dauid*: and *Pharao* so soone as the scourge ceased, returned to afflict the beloued nation: And the presidents of Persia, so long persecuted to death the *man of delights*, till they cast themselves into the snare. And to say no more, thereto they haue addicted themselves, whereunto their naughtenesse is their guide, therunto they are giuen ouer, that is their rest and refuge, which often by the word of *sitting* the Scripture,

ture signifies, Thou sittest & speakest against thy brother: they that sit in the gate speake against me: Princes also did sit, and speake against me. Man eaters are they, like vnto the Brasilians or Canibals, as Saint Paul implies, forbidding criminations, vnder the names of biting and denouring, and consuming one another: and Iob thus speaking, If the men of my Tabernacle said not, O that we had his flesh, we cannot be satisfied. And to his friends, Why do ye persecute me as God, and are not satisfied with my flesh? Saith not the holy Ghost of these truly? They are greedie dogs, which can neuer haue enough?

Psal 50. 20.

Psal 69. 12.

Psal 119. 13.

Gal 5. 15.

Iob 31. 31.

Iob 19. 22.

Esay 56. 11.

What

Psal. 109. 4.

Psal. 120. 5 & 6

Gen. 40. 14.

15.

Ier. 37. 10.

What shall the seruant of God do here, but beare with courage in the present, and as he can, shortly rid himselfe therefrom? following his Lord, who vpon the like occasion said, *For my loue they are my aduersaries, but I giue my selfe vnto prayer.* And againe, *Woe is me that I sojourne in Meshech, that I dwell in the tents of Kedar: my soule hath long dwelt with him that hateth peace.* And where is hope for to escape, as Ioseph and Ieremie shut vp in prison, bound with fetters pricked with reproaches of vnreasonable persons, as with goades, being innocent themselves, what way they could, procured their owne enlarge-

enlargement: so shall he
 withdraw himself, chusing
 the desert before the fur-
 ious bellowing of the iudg-
 ment hall and citie of *Cain*,
 euer vnquiet with tumult,
 and noise of barking dogs,
 and yelling wolues, and ro-
 ring Lions; and leaue in
 end, them who by their
 owne presage, tell before
 their restlessle torment, vex-
 ing now vncessantly (so far
 as they are able) *them that*
are quiet in the land, whose
 common confession that
 is, and complaint in the
 words of one, *He shall send*
from beauen, and saue me
from the reprob of him that
would swallow me vp. *God*
shall send forth his mercie and
his truth. *My soule is among*
Lions,

Cypr. forum
liberum magis
insanum.

Psal 35. 20.

Psal 57. 3. 4.

Transition to
the specialtie
of the cause.

Psal. 105. 18.

Bions, and I lie even among
them that are set on fire, even
the sonnes of men, whose teeth
are speares and arrowes, and
their tongue a sharpe sword.

The speare was sharpe that
pierced our Sauours side,
but sharper was that iron
which entred into Iosephs
soule; and yet a sharper
sword is this tongue by in-
tentiō, separating the soule
from the life thereof. The
life of the body is the soule;
the soule liues by God; the
life of the body is more in-
ward then the bodie, and
the soule is without the life
thereof. So deep he smites,
that strikes at God. Other
wounds, though in the
soule; David might perhaps
haue borne; but that which
takes

takes away the life of his life, is vnsupportable. The word of God is quicke and powerful, and sharper then any two edged sword, piercing euen to the diuiding asunder of the soule and spirit, but of a created spirit. The words of man, as though he were more mightie then God, would separate from the soule of man the spirit vncreated: for this is the particular cause of *Dauids* teares, that it is said vnto him, *Where is thy God? Pierce is this anger, and this wrath most cruell, not onely in the kind, but also by occasion. The kind, is robbing God, not by subtraction of tithes; but by denying his prouidence to his owne,*

Heb. 4. 10.

Gen. 49. 7.

Mal. 1.

3. *Observatio.*
Impious to ag
gravate euill.

Pfal. 42. 1.

Can. 6. 1.

owne, and to himselfe his Godhead. But of the occasion first a little.

For that euill the vngodly now do aggravate, where-with the godly man before was grieved. He had said before, *When shall I come and appeare before God?* They aske him, *Where is thy God?* Not as the daughters of Ierusalem in the Canticke, humbly beleeuing that which clearly they did not vnderstand; in desire to learne, thus enquire, *Whither is thy beloved gone? O thou fairest among women, whither is thy beloved turned aside, that we may seeke him with thee?* Nor as God in the beginning, louingly teaching man that, where-
of

of himsele could not be ignorant, asked, *Adam, where art thou?* But maliciously, because reprochfully; and blasphemously, because vnfaithfully, *Where is thy God?* As though they had said, Thou hast no God, God will not regard thee. This is the *little fire* that hath *kindled so great a matter*, that set on fire the course of nature, being it selfe set on fire of hell. This is that dram, but of *deadly poison*, that quite defaceth so faire a bodie of religion: an vn-ruly euill, that so tramples on him that is already throwne downe. In this are *Iobs* pretended friends, and *Dauids* professed foes, more *force then the euening wolues*,

Gen. 3.9.

Iam. 3. 5. 6.

Iam. 3. 8.

Iob 19. 22.
& 31. 31.

Abac. 1. 8.

P which

Zeph. 3. 3.

Ezek. 23. 27.

Psal. 109. 16.

Nam ut oculo
inflamato etiā
mollissimum
medicamentū
molestiā ex-
hibet: sic etiā
et animo, qui
gravitate ca-
lamitatis ar-
det, quamvis
multam con-
solationem
afferat sermo,
molestus tamē
quo dammodo

which when they haue deuoured the flesh, *they gnaw not the bones till the morrow:* but these not onely (which if there were no worse, would seem extremely impious) *destroy soules to get dishonest gaine;* but with, or without the hope of gaine slay so far as is in them, the onely hope of the afflicted soule, *Not remembering to shew mercie* (to him that is already in misery,) *but persecute the poore and needie man, that they may euen slay the broken in heart.* So reaching, or rather outreaching the highest branch of the arch-traitor his naughtinesse, who persecuted euen to death, him whose life was almost spent, in calling

calling him and such others
vnto life : like the wolfe
which did deuoure the
sheepe, whose milke had
fed him whilest he could
not himselfe seeke his food.
The recompence of cruel-
tie is shewed to all in that
one, that neither mercie
should be extended to him, nor
favor to his fatherles childre;
nor the iniquitie of his father,
nor his mothers sinne be blot-
ted out: that blessing should be
farre from him, and cursing
neare : so shall euery one
haue iudgment without mer-
cie, that hath shewed no mer-
cie; how much more they
that exercise the greatest
crueltie on them that are
in miserie. One man beareth
hatred against another, and

P 2

doth

esse solet. si in
cum in dolore
sumus profe-
ratur. Simon.
mag. ex Ba-
sil. or. 12.

Theocrat.

Αὐτὸς θεὸς δὲ
ὡς ἡμεῖς, καὶ
ἡμεῖς παῖς θε-
οῦ ἴσται,
ὅτι καὶ εἰς
αὐτὸν ἡμεῖς πλὴν
οὐκ ἐν ἑαυ-
τοῖς.

Psal. 109. 12.

V. 14.

V. 17.

V. 18.

Iam. 2. 13.

Ecclus. 18.

3. 4. 5.

doth he seeke pardon from the Lord? He sheweth no mercie to a man which is like himself, and doth he aske forgiveness of his owne finnes? If he that is but flesh, nourish hatred, who wil intreate for pardon of his finnes?

Application.

Yet thus will they deale with good men in their aduersitie, that haue forsaken God in their owne prosperitie. The occasion of this insulting ouer them, is that they haue waited for: *All my familiars watched for my halting; per aduventure he will be enticed, and we shall preuaile against him, and we shall take our reuenge on him. And againe, The wicked haue waited for me to destroy me. This hope deferred, maketh their*

Ier. 20. 10.

Psa. 119. 95.

Pro. 23. 11.

their heart sicke, but when
their desire cometh, they de-
fire no other tree of life. The
occasion of exercising their
crueltie long desired, once
obtained, they will sure em-
ploy to the best improue-
ment of their malice. For
this is the time, think they,
wherein, if ever, they shall
preuaile. When a reed is
bruised, then shall it easily
be broken. *An euill disease,*
say they, cleaueth fast vnto
him; and now that he lieth,
he shal rise no more. The ten-
der mercies of the wicked are
cruell. They persecute him
whom God hath smitten, and
talke to the grieve of those
whom he hath wounded:
therefore shall he adde ini-
quitie vnto their iniquitie;

Psal 41.8.

Pro. 12.10.

Psal 69.25.

26.

28.

and not let them come into his righteousness. All such shall be blotted out of the booke of the living, and not be written with the righteous.

2. Sam. 1. 10.

Thus far their sinne and Gods iustice: our prudence should be next, considering their forwardnesse in adding one sorrow to another; neither to acquaint them with the weaknesses of Gods elect, nor to disclose the sores of their punishments; to tell neither of them in Gath, nor publish them in the streetes of Askelon, lest the daughters of the Philistines reioyce, lest the daughters of the uncircumcised triumph. This was the care of a right religious King, to conceale the shamefull

shameful fall of another vn-
religious, or at leastwise for
Ionathans sake, faithfull in
life and death; to his well
deseruing friend in life, and
to his father, though very
vnnaturall, in death. As
much in *Micah* God com-
mands, commending to the
people priuate mourning
for their finnes, *Declare ye*
it not at Gath, weepe ye not
at all (namely there, for else
it followes) *in the house of*
Aphrah roule thy selfe in the
dust: in the house of *A-*
phrah, that is, in the house
of dust, roule thy selfe in
dust; in the house of the
dust of thy secret humilia-
tion, remembre thine
owne returne to dust; roule
thy selfe by frequent medi-

Mica 1.10.

Math. 6.

Psal. 51. 4.

Rom. 3. 4.

V. 19.

Mat. 1. 19.

tation in the dust of repentance; according to him that hath bid, *When thou prayest, enter into thy closet, and when thou hast shut thy doore, pray unto thy Father which is in secret: against whom, even whom only (to speake properly) thou hast sinned, and done euill in his sight: that he alone may be iustified in his sayings, that euery mouth may be stopped, and all the world may become guilty before God, who alone is the Law-giver, and therefore against him alone, Dauid saith, he sinned.* This is the commendation of *Ioseph*, who though deceiued as a man, supposing that to be of sinne, which was of the holy Ghost; yet, as a *just man,*

man, not willing to make that then vnknowne vessell of our Lords flesh, a *publike example*, was minded to put her away priuily. It was the prudence, in his owne behalfe, of the Patriarch *Iudah* (though his charitie toward his daughter *Thamar* was not equall) to shun the publicke shame of the sinne which not knowne, had not giuen publicke offence; by letting his pledges go, rather then by enquiry to shame himselfe, and send forth into the Church the stinking saueur of his foule offence, when he might smother it within the reach of his owne and one others sense, frō whom it could not be hid. I speake

Gen. 38. 23.

Non dico, vt
constearis
conseruo tuo,
vt exprobrer;
dico Deo,
qui curat ea.
Chrysost. in
Psal. 50.
Rom. 2.

Iude v. 13.

it, the rather for reproofe of them who not content first by secret sin to grieue the Spirit of God, do afterwards, either in deepe hypocrisie (as many are proud of going meanelly) by publication of their sinne, vnder pretence of quieting their consciences, and (forsooth) of honoring God in shaming themselues, without warrant or example of God or any of his Saints, *dishonour his name, in foaming out their owne shame:* or else perhaps now in weakenesse of iudgement to discern betweene good and euill, as before for want of strength to resist the euill, minister matter of obloquy to others, gaining

no

no comfort to themselves,
 (while others enlarge their
 shame, themselves lessen
 neuer a iote their sin,) *Giving*
more occasion to the aduer-
sary to speake reproachfully,
 then yeelding obedience to
 him that friendly counsel-
 leth, *Debate thy cause with*
thy neighbour himselfe, and
disconer not a secret to ano-
ther, lest he that heareth it
put thee to shame, and thine
infamie turne not away: so in-
 curring the censure of a
 tale-bearer for reuealing se-
 crets, and iustly deseruing
 the iudgement of hating
 and decaitfull persons, whose
 wickednesse shall be shewed
 before the whole congrega-
 tion.

1.Tim.5.14.

Pro.35.9.10.

Pro.11.13.

Pro.26.26.

But to make vse as we
 began,

1. Cor. 5.

Psal. 37. 32.

Psal. 38. 16.

Esay 52. 5.

beganne, of the vngodly
 their aggrauating the euill
 that happens to godly men,
 let vs learne, as we may not
 our selues *iudge thẽ that are
 without*, so neither we ex-
 pose them that are (for
 ought we know) within,
 vnto the censure or re-
 proach of them without:
 and that so much the ra-
 ther, because *the wicked
 watcheth the righteous, and
 seeketh to slay him*, that we
 may not seeme to further
 his wicked deuice, or open
 their mouth who *when our
 foote slippeth magnifie them-
 selues against vs*; who blas-
 pheme, not magnifie the
 name of God through the
 infirmities of his children.
 To which sense Saint Au-
 gustine

gust
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gustine speaketh wisely:

What haue I to do with men
that they should heare my
confessions, as though they
could heale my diseases? who
are a curious kind to know the
life of others, but carelesse to
amend their owne; why do
they enquire of me who I am,
that refuse to heare of thee
(O God) what they are them-
selues? or do they know when
they heare of me by my selfe,
whether I tell the truth,
whereas no man knoweth
what is in man. David and
Paul when as the repen-
tance of their knowne
sinnes is approued of the
whole Church of God,
commend both their fals,
and risings to future ages,
because for this cause they
obtained

Confessionis
1. 10. 5. 3.

1. Cor. 2.

1. Tim. 3. 16.

1. Tim. 3. 16.

obtained mercy, that in them
 first (or chiefly) Iesus Christ
 might shew forth all long suf-
 fering for a patterne to them
 which should hereafter be-
 leene on him to life everlasting.
 Knowing that their
 owne raising was set by
 God for exhortation and
 encouragement to all who
 should happen after them
 to fall; not to lye still de-
 spairing of strength to rise
 and stand againe: which
 Dauids words witnesse as
 plainely, as those of Paul
 before alledged, saying, I
 will teach transgressors thy
 waies, and sinners shall be con-
 uerted vnto thee. For Dauid
 by his publication (as Chry-
 sostome comments) becomes
 to offenders after, as one
 knowne

Psal. 51. 13.

Hom. 1. in
 Psal. 50.

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knowne to be thoroughly cured
of a dangerous disease by the
experience of long and con-
stant health, comming to vi-
site another sicke of the same
infirmity without hope of re-
covery; who hath expended
all his substance and used all
possible diligence, but in vaine;
this visiter comming and re-
lating both how extremely he
had bene afflicted with the
same euill, and withall by
what meanes he recovered
both present ease, and perpe-
tuall health: at an instant
cheares the patient with hope,
and soone after perfectly re-
stores him by application of
the medicine: so hath David
that he may do the like, pen-
ned for posterity his owne
excesse, his distresse, and re-
dresse

1. Tim. 3. 7.
Confessionum
libr.

Pfal. 119. 176

Pfal. 23. 1.
Pfal. 32. 8.

Pfal. 23. 4.

dressè by the grace of God: So Saint Austen aged, having by a long & laborious life, not onely blamelesse but euen almost, miraculous, gained both admiration of the Church of God, and also a good report of them that are without, wrote for this same purpose in thirteene bookes, both the wanderings of his whole life, as a sheepe straying from the flocke; and also the most watchfull prouidence of the heavenly Shepheard ouer him, guiding him with his eye euen amongst the pits of destruction; comforting him with the rodde and staffe of his louing chastisements and prop of faith, when his soule

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soule fainted in the wilder-
nesse of vnrighteousnesse:
and finally carrying him on
his shoulders to the fold,
out of the which the wolfe
neuer deuoured any; from
which none that euer were
of it; shall stray from it,
without returne. All this
while, I reprove not that
confession, which vpon
inward remorse, seekes of
some skilfull soules Phisi-
tion, or faithfull Pastor,
comfort against present
griefe, and counsell against
like sicknesse in time to
come.

In the occasion of the
calumnies we haue seene
much cruelty, and the kind
is not without impietie;
for without impietie, nei-
ther

Transition.

Division.

ther can it be said of the creator, where is he? where is God? nor to the reasonable and religious creature, *Where is thy God?* The latter of these expressed in the text, includes the former, as the whole summe part of it selfe. Wherefore we first enquire what this meanes, *Where is God?* next, the purpose of the other, *Where is thy God?*

*6. Observatio.
Reall Atheisme.*

Where, the question (as we have obserued before) of vnbeliefe is prefixed to both; for he that asketh *where* is either ignorant, or professeth flat deniall. So the vngodly know not or belecue not *God the Father almighty, maker of heauen & earth*, they deny the first article

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Or

ticle of the Christian faith,
 what faith haue they of
 the rest? For this question
 touching God, is either
 the voice of faith victori-
 ously, though laboriously,
 fighting and ouereoming
 the obstacles, which for
 greater glory of conquest
 are left in the way to wre-
 stle with; as that of *Elisba*,
 asking, *Where is the Lord*
God of Eljah, hauing smit-
 ten the waters with his
 mantle: And of *Isaiah*
 strong in faith, when the
 people as forsaken, almost
 quite distrust: *Where is he*
that brought the up out of the
Sea, with the shepheard of
his flocke? Where is he that
put his holy spirit within him?
 Or else it is the murmure
 of

2. Kin. 3. 14.

Esay 63. 11.

Pfal 79. 10.
Pfal. 115. 2.
Ioel. 2. 17.
Mica 7. 10.

Ier. 23. v. 23.

Elias in Na-
tiantenum.

1. Sam 28. 15

Gen. 4. 14.

of vnbeliefe and fury of
heathen blasphemie, so of-
ten bewraied in the Pro-
phets to be this in summe,
*Where is their God? or where
is the Lord thy God?* mea-
ning, he is not at all, or else
not a God, being not able
to saue: Wherefore of him-
selfe it is written: *Am
I a God at hand, saith the
Lord, and not a God as farre
off? Neare to the iust, farre
from the wicked, for God
(as is in the Greeke Pro-
uerbe) runnes to his Temple,*
in so much as *none but pure,*
can be the habitation of God
most pure. And Saul confes-
seth, *God is departed from*
him, and Caine knoweth he
shall be *hid from the face of*
God. The oppressours, *that*
seeke

seeke
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God
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*seeke after the soule of the
righteous, they haue not set
God before them; which is
all one as to denie him in
workes, whose voice can
be no lesse effectuall then
that of words. The wicked
through the pride of his coun-
tenance will not seeke after
God, God is not in all his
thoughts. And Pharaoh spea-
keth plainly, Who is the
Lord, that I should obey his
voice to let Israel go?*

*The holy Ghost yeelds suf-
ficient reason of this truth,
saying, He that loueth not,
knowes not God. For how can
a man know good, and not
loue it, or not loue, know-
ing it to be good? Certain-
ly, he that knowes hony to
be good, (that is, finds the
good-*

Psal. 54. 3.

Tit. 2. 16.

Psal. 10. 4.

Exod. 5. 2.

Amplificatio

1. Ioh. 4. 8.

*Ignoti nulla
cupido.*

Pfal. 36. 1.

goodnesse therof, in agree-
ment with his owne taste)
knowing it, loues it, but as
the saying is, *unknowne vn-
desired*. Now as the Apo-
stle argues his ignorance of
God, by want of loue, so
the Prophet, his contempt
of God, by the excesse of
his deeds: *The transgression
of the wicked, saith within
my heart, there is no feare of
God before his eyes*: For his
words passe through mine
eares, & as really his deeds
by mine eyes; his workes
speake within me, that
which his thoughts haue
spoken within himselfe: his
thoughts, that he may sinne
without the feare of God,
haue said to himselfe, there
is no God: but his words
say

say not so to others, be-
cause he that hath *forsaken*
the feare of the Almighty,
cannot put away the feare
of men: yea sure it is, these
two feares dwell not toge-
ther; whither soeuer the
one comes, it *casts out* the
other: therefore the trans-
gression of the wicked,
witnesseth that he beleeues
not God, that he denies
him. Before his eyes is the
feare of men, therefore he
professeth not his iniquitie,
lest he should be condem-
ned, or reprocued; before
his eyes the feare of God is
not, therefore within,
where he thinkes *no eye*
seeth, he purposeth, he me-
ditates iniquitie. *Christ*
(saith Saint Hierome) is
wisedome,

Iob. 6. 14.

1. Iohn 4.

Aug. in Psal.
35.

Hier. in Tim.

Quoties vi-
tijs vincimur,
Deum nega-
mus.
Vse.

Rom. 10. v.
8.9.

wisedome, righteonsnesse,
truth, holinesse: wisdom is
denied by folly, righteonsnesse
by iniquitie, by falsehood
truth, holinesse by dishonestie,
by cowardise courage; and as
often (saith he) as we are
vanquished by vices, we deny
God.

There be more Atheists
then we are aware of: the
word is not in the heart of
all in whose mouth it is,
they do not all beleue that
do confesse the Lord Iesus:
they seeme to speake with
iudgment, that say, As An-
tichristianisme decreaseth,
Atheisme preuailes, that
is Sathans last stratageme,
so much more vnresistable
then the former, as it is
more secret, not auowing
it

it selfe as the other, but as the Camelion is changed by euery approaching colour, so it fitts it selfe to euery occasion, in euery place, not beleeuing stedfastly that God is in any place. For which of them that beleene God is in euery place, beholding all actions, trying the thoughts of all hearts, will admit into his mind a wicked thought or act, or vngodly deed? But then men fall to the commission of vnrighteousnesse, when they suppose that either he sees not or regards not the things that are done below: The old way which wicked men haue trodden, who were cut downe out of time, whose foundation was ouerflowen with a floud, (as

Q fashions

*Basil in E.
suum.*

Iob 22.15.16

Iob 22.13.14

1. Kings 18.

fashions long since vsed for want of new inuention, are taken vp againe for new) may be obserued now renewed, as in the day when *Noah* entred into the Arke. If any could vnderstand the voyce of mens workes, (even of those, that do not quite denye a Godhead) he might with an intellectuall eare, heare their hearts discourse in these or like words, *How doth God know? can he iudge through the darke clouds? Thicke clouds are a couering to him that he seeth not, and he maketh in the circuit of heauen.* Doth any that heare *Eli* mocking the seruice and seruants of *Baal*, beleue that *Baal* is God in his esteeme?

esteeme? Why then should they be thought to account *Iehouah* God, whose sport is in deriding the seruice and seruants of Iesus? Reason perswades, that *Sennacherib*, and *Rabsakeb* esteemed not them Gods, whose land, against their wills, they haue wasted: of whom he saith, *Where are the gods of Hamath, and of Arpad? where are the gods of Sepharuaim, Hena and Iuah? haue they deliuered Samaria out of mine hand?* When he obiekteth to the God of Israel both *vntruth* of promise, and *vnabilitie* to deliuer *Iudah* out of his hand, doth he not denye that he is God? So they that magnifie their owne

Q 2

might

2.Kin.18.34.

2.Kin.19.70.

1. Iohn 5. 7.

James 2.

In Oclauā
Pasche ser. 1.

Psal. 50.

might, and insult ouer his people, not fearing his threates, nor beleeuing his promises, do indeed denye him. The Scripture saith, *Who is he that ouercometh the world, but he that beleeueth that Iesus is the Sonne of God?* And yet a great part of the world beleeues it. *Do not euen the diuells beleeue and tremble?* But saith Bernard, *Do you thinke he accounts Iesus to be the Sonne of God, who euer is the man, who neither is affrighted at his threates, nor allured by his promises, neither obeys his precepts, nor resteth in his counsels?* As little reason we haue to beleeue, he beleeues in God, that hating to be reformed, casts his words

words behind him. Yea if we search with a little diligence, we shall obserue them among vs, of whom the Scripture plainly speakes, as denying God. For it witnesseth, that they who glutton-like, spend their dayes in wealth, spending it on their lusts, say to God, Depart from vs, for we desire not the knowledge of thy wayes: It saith, He that doth catch the poore, drawing him into his net, hath said in his heart, God hath forgotten, he hideth his face, he will neuer see. When the Priests say of euery one that enill is, he is good in the sight of the Lord, & he delighteth in them, it is all one as if he said, Where is the God of

Q₃ indige-

James 4.

Iob 21. 7.

14

Psal. 10. 4. 9.
& 11.

Mal. 2. 17.

Mal. 3. 8.

Psal. 105.

Psal. 119. 115

7. Observatiō.
Want of God,
greatest mi-
serie.

Acs 17. 27.

Psal. 145.

Eccl. 11. 7.

Deut. 4. 24.

Esay 33.

In Nazian.

Orat. 6.

indgement? When the people keepe from his messengers *his tythes and offerings*, they not onely refuse to know him, but also *robbe him*. Finally to whom his *iudgements are farre above, out of their sight*, his *saluation also is farre from them*.

For in this wise, God that is neare to all men, is farre from wicked men. God that is not *farre from every one of vs*, is neere onely to them that call upon him in truth, a ioy to them that behold his light, but a *consuming fire* to the wicked: The same fire, as *Elias of Candie* speaketh, bath burning heat, and cheerefull light; so doth God denide his workes, be-
tweene

tweene the good and bad. The absence of God is that which vnawares these mockers testifie to be the extreamest miserie, and the Saints confesse it, so much lamenting even the vniust esteeme thereof. When the Apostle will aggrauate the great disparity of the Ephesians being before Gentiles, and now Christians, he summes vp all their former miserie in this being *without God in the world:* at their reproch thereof *Baals* Priests spare not to cut and launce themselves. Not onely the Church prayes most earnestly against the appearance of Gods forsaking, and *Dauid* grieues that they say, *There is no helpe*

Eph. 2 12.
1. Kings 18.

Psal. 92.

Iob 12. 4.

Gen 4. 14.
1. Sam. 28. 15.*Amplificatio.*

Pfal. 30. 5.

Iohn 17. 3.

Acts 17. 25.

helpe for him in God, and Iob with all his might armes himselfe against that temptation of his friends, saying, *I am as one mocked of his neighbour, who calleth vpon God, & he answereth him.* But euen Cain and Saul, sorrow as admitting no comfort vpon experience thereof, though they had no grace to feare it before it came.

For euen nature her selfe in the worst abhorres to be deprivied of her maker: and to be without God is to be without life, in knowledge of whom it doth consist: he is not onely the author of that eternall life proper to his owne seruants, but also of the naturall, *Giving to all, life, and breath,*

breath, and all things. And they who but belecue there is a spirit, know that to be farre from God, is to be possessed of Sathan. Thus farre euen godlesse men are grieued, much more the godly are moued thereby to mourne, not receiuing comfort. For haue they riches, without God it is but pouerty; haue they friends and kinred in the world, yet in comparison with God, they know no father. He it is that *when father and mother forsake them takes them up*. God alone is he to whom they are betrothed, to whom they are ioyned, not in *one flesh*, but in *one spirit*: Therefore vpon any desertion though but in appea-

*Aug. in med.
dit. quicquid
non est Deus
meus egenus
est.*

Mar. 23 9.

Psal. 17. 10.
2. Cor. 11 2.

1. Cor. 6. 17.

Ioel 1.8.

Psal. 73. 25.

Psal. 119. 57.

Psal. 62. 7.

Psal. 77.

appearance, they lament like a virgine girded with sackcloth for the husband of her youth: whom (say they) haue we in heauen but thee alone? and there is none upon earth, that we desire besides thee. And againe, Thou art my portion, o Lord: and againe, In God is my salvation and my glory, the rocke of my strength, and my refuge is in God: Which all if in God you take from them, what haue you left wherein they may be comforted? For when in the day of his trouble he sought the Lord, and found him not, His soule refused to be comforted: and no wonder if he do so whe as he cannot find his heauenly Father, whereas *Rahel,*

hel in the Prophet likewise
so refused, because her
children whom she sought,
were not to be found on
earth, though they had
changed it with heauen. In
the earth there is no losse
besides this which may not
in some sort be repaired; Is
the house burned? Money
and mens labour will build
another. Hath the extortio-
ner pilled, or the robber
spoyled thy substance? By
labor and leisure thou shalt
recover thy selfe againe. Is
thy wife dead? Another
may be had: Or thy chil-
dren? thou mayst beget, or
else adopt others in their
stead. Sicknesse may be
driven from the body by
helpe of physicke, sadnesse
from

Ier. 31.

from the spirit by some
conuenient delight: if God
alone be gone, none can
bring him againe, nor sup-
ply his roome.

Application.

By this we may consider
in compassion ouer others,
that know not themselues,
what their condition is,
who still remaine such as
we sometimes were, *carried
away vnto dumbe idols euen
as we were led, as the Gentils
that know not God: I meane
not onely them that haue
no knowledge of Gods
iudgements, but also and
especially them, y knowing
them haue turned them in-
to hemlocke more then the
nations that are without
the Church: of whom the
Apostle saith, Whosoener
trans-*

1. Cor. 12. 2.

1. Thes. 4. 5.

Psal. 147. 10.

2. Ioh. v. 9.

trans-

transgresseth and abideth not
in the doctrine of Christ, hath
not God. To whom God in
the Prophet, *Thine owne
wickednesse shall correct thee,
and thy backslidings shall re-
proue thee; know therefore
and see, that it is an euill
thing and bitter that thou
hast forsaken the Lord thy
God, and that my feare is not
in thee, saith the Lord God of
hoasts.* Euill it is in the pre-
sent: how intollerable, and
vnremediably euill, will the
end proue? That which is
so bitter in the bud, increa-
sing to bitternesse, how
bitter will the ripe fruite
proue? Hereby may be
gessed, though not plainly
vnderstood, how painfull
is that punishment of the
damned,

Ier. 2. 19.

Iob 39. 5.

Pfal. 77. 7.

S. Chrysost.
in epist.

damned, which they call the paine of losse? so grievous to the Saints in the present is the overshadowing of Gods countenance, that notwithstanding their stedfast hope of seeing him againe, they are disquieted, as though he were quite departed: *when the Almighty (saith Iob) was yet with me and David, Will the Lord cast off for ever, and will he be favourable no more?* What sorrow to see the king in royall maiestie, accompanied with all his Princes, & seruants, and loyall subjects, riding in chariots of triumph, because all their aduersaries are once so vanquished, as they shall neuer arise againe, but him-

himselfe to be debarred
 of beholding, much more
 of partaking of that *honour*,
of all his Saints? to see the
 Lord Iesus with the thou-
 sands of his Saints, as light
 cloudes, carried vp aboue
 the starry skie, with Ange-
 licke trüpets, royall voice;
 meane while himselfe is
 perpetually confined be-
 low, neuer againe to see
 that *King of glory*, nor haue
 accessse to any of his
 companie: so that it may
 well be questioned, whe-
 ther be more lamentable
Depart from me ye cursed, or
 that which followeth, *into*
euermlasting fire. The Poëts
 make *Tantalus* his ex-
 treame torment to be in
 this, that standing in wa-
 ter

Psal. 149.

Psal. 24.

Mal. 35.

Luke 12. 28.
29. 30.

Luke 13. 29.

Isay 33. 17.

ter to the chinne, still li-
uing, he can neuer drinke
of it, to quench his
thirst: wherefore their
worne of griefe gnawes
as painfully as their fire
burnes, who must euer re-
member, how *they that fol-
lowed Christ in his temptati-
ons, sit in the kingdom appoin-
ted unto them, eating & drin-
king (spiritually, celestially,
vnspeakably, without fil-
ling, without lothing) at his
table, in his kingdome, sitting
on thrones, iudging the tribes:*
yea all those that come fro the
East, and West, and South, &
North, sitting with Abra-
ham, and Isaac, and Iacob
in the kingdomie of God; but
themselves shut out, not ad-
mitted to see the King in his
beautie.

beautie. There must needs be weeping without comfort, and gnashing of teeth without ead. *Dines* may know, but not taste of *Lazarus* his felicitie. Would God therefore they could seeke him in time, and find him, as it is said; *Seeke the Lord, while he may be found, and that after the due order,* that so they might not suffer *breaches* in stead of a *blessing*. For if *David* failed of finding, for failing in a ceremony when he sought with an honest heart; what hope that they shall finde him, who either seeke not at all, or altogether vnregularly? *Moses* finds him, in the *desert*, in the burning *bush*, amongst *thornes*: his
reputed

Luke 16.

Isay 55.6.

1. Chron. 15.
17.

Exod. 3. v. 1.

Luke 2. 48.

Luke 7.
Math. 27.

Cant. 3. 1. 2. 4.

reputed father and mother,
in the flesh sought him sor-
rowing, Marie Magdalen,
and Peter weeping, the hap-
pie theefe suffering on the
crosse. Oh that they did not
deceiue themselues, suppo-
sing to find him, where, or
as the Church could not, in
the bed, amongst roses of
pleasures, or in the streetes
of concourse, and busie im-
ployments of this life, but
passing from thence a little,
that is, leaving these things
as but a little viewed in the
way, (for the vanitie vn-
der the Sunne may be soone
left behind vs) hasten to
those hid, and large, and
magnificent, things eter-
nall!

As for the children of
God,

God, what griefe they haue
 in their Fathers absence,
 may be gathered by that
 they feeble vpon their par-
 ting from one another.
 The heathen tooke notice
 and aduantage thereof, that
 were wont in times of per-
 secution to adde affliction to
 their bonds, by relegating
 and confining them to Iles
 and mines, where they
 could not haue access one
 to another. And their owne
 and the Churches affaires,
 causing them to part, thogh
 willingly, yet hath at times
 much troubled them, as
 Saint *Chrysostome* shewes
 in his owne case, and *Basil*
 of *Seleucia*; and the pen-
 man of the bookes called
Samuels, in the persons and
 partings

As the Mar-
 tyrologies, and
 especially S.
 Cyprians E-
 pistles shew.

and the is-
 pael 175. l. 3.

1. Sam. 30. 41

AA 20.37.38

Gen. 24.35.

Judg. 19.4.

Ruth 1.10.

partings of *David* and *Jonathan*; and Saint *Luke* in *Pauls* departing from *Miletum*, where both the inhabitants of that place, and Elders of *Ephesus*, *They all wept sore, and fell upon Pauls necke, and kissed him, sorrowing most of all for the words which he spake. that they should see his face no more.* Neither is it to be wondered, whereas louers in the flesh are so hardly sundred. With much ado *Rebekahs* kindred send her away, though to her husband: with more the *Leuite* is dismissed of his concubines father; and *Naomi* of her daughter in law. But the spirituall bond, where euer it is, bindes no slacker then the

the withes of flesh and
 bloud, which often are
 burnt or cut asunder. The
bond is loue, which the more
 feruent it is, it is the more
 impatient of absence. *Mari-*
rie Magdalen, of whom it
 is written, *She loued much*,
 shewes her loue, by seeking
 first our Lord (that seemed
 to be lost in death) and con-
 tinued longest of all the
 Disciples in seeking: there-
 fore she is vouchsafed the
 first sight of the *reuined*
Phenix; whom also, when
 she findes him, she holds
 fastest by his feete, being
 vouchsafed to kisse them,
 that had late *trod upon the*
Lion and Adder, and tram-
 pled on the *Dragon*. *Peter*,
 of whom his maister knew
 that

Col. 3. 12.

Luk. 7. 47.

Lactantius
poemate de
resurr.
Quem di-
ligebas di-
missore enim
volebas, et
timebas amitti-
tere.

Psal. 91. 13.

Ioh. 21. 17.

Aa. 1. 11.

Ruth. 1.

Mat. 3. 19. 20.

that he loued him, would be with him in life and death; and the rest of that Colledge, vpon mount Oliuet, follow him in the clouds with hearts & eyes, when they cannot in body, vntill they are demanded, (I will not say, checked, for satisfying so much the outward sense in point of religion) *Ye men of Galilee, why stand ye gazing up into heauen?* By this also may we proue our owne loue to God. For *Orpah*, though she strive a while, yet at length is perswaded to leaue *Naomi*: as the Scribe desired to follow *Iesus*; but hearing, *The Sonne of man hath not where to lay his head*, returns as he came, if not worse:

worse : but *Ruth* shewed true loue, not hearkning to her that seemed to desire her absence. Those that so hardly leaue the seruants companie, desire much more the maisters : and those whose hearts are filled with sorrow for subtraction of his bodily presence, more painfully brooke appearance of losing his fauour. Hence those complaints, *I am cut off from before thine eyes ; and that, Why hidest thou thy face from me ?* From this motiue is so often seeking of his face : *My heart said vnto thee, Thy face, Lord, will I seeke. Make thy face to shine vpon thy seruant. Cast me not away fro thy presence. Draw nigh*

Ioh. 16.

Psal. 31. 22.

Psal. 31. 16.
So Psal. 44. 24
Psal. 77. 36.

Psal. 27. 8.

Psal. 31. 16.
Psal. 51. 11.

Psal. 69. 18.

Psal. 119. 135

Ier. 12. 7.

Psal. 105. 4.

8. Observatiō.
Practice a-
gainst religio

Cant. 4.

nigh unto my soule. Make thy face to shine upon thy servant: and many such, which imply the vehemencie of affectiō, in desire of the coniunction: which mind, if it be in vs, let vs shunne the things that might cause him to leave his house our heart, and by honest life and vpright conuersation, *Seeke we the Lord, and his strength, seeke we his face evermore.*

Let vs seeke him, and when we haue him, hold him fast, as the Church sayes, *I would not let him go.* For not onely himselfe willingly leaues those that forsake him, or hold him loosely; and delights in them who wrestle in holding

ding

ding him: but also this, all the troupes of vngodlinesse aime at, to cast downe the castle of confidence we haue in God. This is the meaning of their saying to our soule, *Flie as a bird to your mountaine*: and of that in the Psalme, *They onely consult to cast him down from his excellencie*. For who besides the Lord is the excellencie of Iacob? There are but two kindes of temptation that he can vse, either to presumption, that God may forsake vs; or else to despaire, whereby we forsake him. By either we are alike depriued of God. This is the thing he doth here; this is the wall he vndermines with this engine,

Psal. 11. 3.

Psal. 62. 4.

Job. 1. 1.

Job. 1. 1.

R

Where

Prov. 6. 16.

Mat. 4. 8 9.

Iob 1. 11.

Iob 2. 5.

Where is thy God? Not where thine honours, thy health, thy wealth, but thy God, in whom is all, who therefore being lost, nothing remaines. Thus he hunts for the precious life. This is the last of his temptations, because the end of all, *Worship us*, which is, leave God, and come to me. A skilfull fencer is he who strikes at the legs, and armes, and feete, and sides, that the more we are exercised in defending any of them, he may the easier and deeper wound our head *Christ and God*. He strikes at *Iob's* flockes, and heards, and house, and children; but you heare him tell God, from whom he cannot

not

not conceale it, all is, that
Iob may curse God, and so be
 forsaken.

Therefore, being *not ig-*
norant of his wiles, let vs be
sober and watch against our
aduersarie, that goeth, about
 espying where he may get
 aduantage. We ought to
 imitate here the serpents
 wisedome, who when he
 cannot get away, first of all
 secures his head as he can:
 and we should fence that
 best, which he assaults most,
 the *hope of God:* though the
 rest, that is, riches, and e-
 steeme, and the like, be
 wounded or maimed, that
 life may remaine in the
 heart, and spirit in the head.
 Our Sauours answers to
 his seuerall temptations,

Vse.

2. Col. 2. 11.

2. Pet. 5. 8.

R 2 mini-

Math. 4.

ministers to vs a singular instruction concerning all the sorts of his sleights, (for in those three, are the kinds of all) for in what euer words, with what euer colours, to what euer pretence the enimie propounds them, our defender referres them to the iniurie of God: *Man shall liue by euery word that cometh out of the mouth of God. Thou shalt not tempt the Lord thy God. Thou shalt worship the Lord thy God.* This obseruation is most worthy of our imitation, in all the enemies assaults.

9. Obseruatio.
Where God is

Now for answer to the question of these inquisitors, if they will learne, or that others may that will;

we

we are first to tell them their questions about God, which they make to vs, are shapen by the patterne of the first that the old serpent made; needlesse questions, that they may turne vs to nothing, as they did our mother: but it is good for vs for answer, to take heed vnto the word which she neglected. Wherefore, out of it, as *Paul* vnto the superstitious Thessalonians, *The God, not whom ye ignorantly worship, but of whom vnfaithfully ye aske, him declare we vnto you, not what he is, which none can do, but where he is; which you demand (though we could more easily, if you had asked, where are all o-*

Gen. 3.

A. 2. 17. 23.

to 28. 21.

Pfal 11.4.

1. Cor. 3. 17.

Esa. 6. 3.
Pfal 97. 6.

Pfal 11. 4.

Ier. 3. 24.

Sybil. oracul.
præmio ex
Theophilo.
Οὐρανὸν ἡγε-
ται, γαίης
κρατοῦντος
ὕψους.

ther things? haue answered, they are in God) that word which is our wisdom, answers, *The Lord is in his holy Temple*; euen in that whereof the Apostle speaketh *The temple of God is holy, which ye are*. Therefore as this temple is euery where, *The earth is filled with his glorie*; so that *All the people see his glorie*. And, *The Lords throne is in heauen*: for, *The heauens of heauens are the Lords*. And briefly, if you will belecue himselfe, *He filleth heauen and earth*. Or if you belecue not the testimonie of God concerning himself, though it be greater then mans, yet receiue it from men, and of men like vnto your selues:

Pytha-

Pythagoras will answer,
 The one God is whole in the
 whole circle, Orpheus your
 ancientest diuine will giue
 his verdict, that Ioue is first,
 and Ioue is last (he meant
 Iehouah, or Iah) before and
 after the ages of the world,
 Ioue the highest point, and in
 the lowest plant, he is for euer
 in one, and yet in euery place.
 And Maro Prince of the
 Latine Poets, saying, that
 God his walke is through sea
 and land, and highest hea-
 uens, from whom the beasts,
 and birds, the creeping things
 and man the Lord of all, take
 life and motion, breath and
 being. Or briefly, as the
 emblame reports which
 naturall men haue giuen,
 God is an eye vpon a staffe,

R 4

a

*Apud Cyril-
 lum Alexan-
 drinum.*

*Iupiter est
 summus ver-
 tex, atque in-
 fima planta,
 &c.*

*Georgic. 4.
 Deum ire per
 omnes, & ter-
 ras, tractusq;
 maris, cœlum-
 q; profundum
 &c.*

*Cyrl, contra
 Iulian. l. 9.*

Psal. 33. 13 14

Esa. 46. 1.

1 King. 8. 17.

1. 3am. 9. 1.

a staffe vpholding all things, an eye beholding, a staffe in the clementarie region, an eye in the celestiall; for God loketh downe from heauen, beholding all the sonnes of men, from the place of his habitation, be looketh vpon all the inhabitants of the earth. The heauen is his throne, and the earth is his footstool. Therefore an eye vpon a staffe, because his glory is most seene aboue, as his helpe is most required here in things subiect to continuall change: for else behold, the heauen, and heauen of beauens cannot containe him. He is higher then the heauens, as the King whom he set ouer his people, From his

his shoulders and upward: So
 that the vpper surface of
 those spheres is the lowest
 base of his palace, and yet
 he searcheth deeper then
 the lowest earth: where-
 fore in vaine you thinke
 you can by searching finde
 out God: can you finde out the
 Almighty to perfection? If he
 be as high as heauen, what
 can you do? if deeper then
 hell, what can you know? If
 his measure be longer then
 the earth, and broader then
 the sea, to whom then will you
 liken God, or what likenesse
 will you compare vnto him?
 Where is the house that you
 build vnto him? what is the
 place which you assigne him
 for his bound? Hath he not
 measured the waters in the

Iob 11. 7. 8. 9.

Esay 40. 18.

Esay 66. 1.

Esay 40. 12.

R 5 hollow

V. 22.

Psal. 113. 6.

1. Cor. 6. 16.

Rev. I. 13.

1. Cor. 14. 25.

Ber. de triplici
coherentia.

hollow of his hand? and mea-
 ted out the beaven with a
 spanne? It is he that sitteth
 upon the circle of the earth,
 and the inhabitants thereof
 are as grasshoppers. And yet
 though he be so high, he
 humbleth himselfe to behold
 the things that are in heauen,
 and in the earth: he dwelleth
 in his Church, and walketh
 amongst the golden candle-
 sticks. Yea not onely so, but
 in euery of his Saints it is
 said, *God is in you of a truth.*
 Yea, what speake we of his
 Saints? from none of you
 he is absent, and yet with
 none of you he is present:
 he is absent by his grace,
 but is present by his po-
 wer, who is euery where,
 and yet no where, being
 both

both comprehensible, and
 scarce comprehensible, and al-
 together uncomprehensible.
 Comprehensible, because this
 notion of God is most cer-
 taine, that nothing can be
 spoken equall to him: in-
 comprehensible by the same
 reason, because (as saith
 Nazianzene:) This onely can
 be comprehended of God, that
 he is infinite, scarce com-
 prehensible: in his effects
 or workes, comprehensible
 in respect of the creatures
 apprehension: incomprehen-
 sible, in his vncreated na-
 ture: scarce comprehensible, in
 respect of the things he
 hath created. The infinitnesse
 of Gods greatnesse is this, that
 we conceiue him within all
 things but not inclosed, without
 all

Nicenu in
 Nazianze.

Arnob. l. 3.
 aduersus ha-
 resis.

Orat. 43 in
 Pascha.

Isidor. His-
 pal. de summo
 bono.

Greg. Mor. 2.
Deus manet
intra omnia
sursum re-
gens, deorsum
cōtinent, ex-
tra circum-
dant, interius
penetrans.

S. Aug. Con-
fess. 2. 7. 4. 5.

all things, but not excluded,
and therefore within, that he
may maintaine all, therefore
without, that he may containe
them all. In that therefore he
is without, it is euident he is
the Creator: by that, that he
is within, appeares that he ge-
uernes all. For conclusion let
vs adde the argutest and
accuratest (I thinke it may
be said without offence) of
men after the Apostles, in
contemplation and dispu-
tation together, his medi-
tation and embleme giuing
great light vnto this sub-
iect, I placed before me (saith
he to God) the whole crea-
ted frame, and made (in ima-
gination) one great masse
distinguished into certain
kinds, yet finit, but thee o Lord

(I

(I conceiued) at euery part
compassing & passing through
it, but euery way infinite, as a
sea diffused, through all, and
infinite space, hauing within it
a spronge exceeding great, yet
finite, full auery where, and
yet compassed euery where of
that sea: So thought I thy
finite creature was full of
thee, her infinite Creator: and
I said, Behold God, and see the
things which God hath crea-
ted: marke how he compasseth
and fills them all. So the
knowledge of God also
which may be had of the
creature, is rightly resem-
bled in that pit in the edge
of the sea, shewed (as they
report it) to Thomas of A-
quine, which emptie it, and
carry away the water, as
often

Rom 11.33.

Prou.25.27.

Pro.24.13.14

Pro.25. 16.

Vide Bedam
in Prouerbio-
rum cap.25.

often as they will, it is filled
with other: search & know
of God as much as you
can, as many new questions
will offer themselues to en-
quire: So that we may say
as well of that knowledge
of God whereby we know
him, as of that whereby he
knoweth vs: *O the depth of
the riches, both of the wise-
dome, and knowledge of God:*
And it is not good to eat
much hony, euen of the know-
ledge of this wisdom, which
is so to the soule as hony to
the taste, which though we
find it, we must eat of it, but
that which is sufficient for vs,
lest we be filled therewith, and
vomite it: for the know-
ledge which in measure is
delightfull, and profitable,
being

being too much enquired after prooves not onely vnprofitable, but also vnsauorie, and vn safe.

But it may be this question is made not indifferētly, not vniuersally of God, but of *Dauids God*, *Where is thy God?* For there are as *S. Paul* writes gods many, and Lords many, though to vs there is but one God and one Lord. Of those indeed it may be asked, and shewed where they are, in this are the true God, and idols differenced.

For aske the heathen for his god, and he points to a stocke or a stone; if you reproue his confidence therein, he shewes you the Sunne or Moone, or some other, or all the hoast of heauen,
or

10. Observation.

1. Cor. 9. 5. 6.

1. Ioh. 5.

S. Augustine
in Psal. 41.

Maximus Ma
dourensis, in-
ter Epistolas
Augustini 43
Ita fit, ut dum
eius quasi
quedam mem-
bra carpiunt,
varijs suppli-
cationibus pro-
sequimur, totū
colere profectō
videamur.

Esay. 57. 3.

or yet if you vrge, God is a spirit, and ouer all, then he saith, in those are the parts of the highest and common God.

Rome also representing God in the likenesse of an aged man, and professing Christs corporeall presence in her Masse, and assigning or allowing palpable Patrons to each place, and towne, and house, & doore, and closet, and couch, so setting up her remembrance behind (or ouer) the doores or postes, as when Ierusalem the faithfull Citie became an harlot, comes nothing behind them in a visible demonstration of the Godhead. But if she say, she doth not knowledge them

for

for Gods, but as Patrones
deputed by the great and
only God, and her owne
intercessors to him againe:
then doth Antichristian
Rome, but iustifie Rome
professed heathen. The
daughters voice is so like
the mothers, that he who
heares the one, by *Symma-
chus*, and the Grammarian
Maximus, and *Longinianus*,
and the other by the com-
mon plea of Papists now a-
dayes, shall hardly discern
the one from the other. For
saith the one of them writ-
ting to Saint *Augustine*,
*Who is so mad, or besides him-
selfe, as to denie, it is most cer-
taine, that there is one and
highest God, without begin-
ning, without posteritie, as the
great*

Symmachus
ep. 54. l. 10.
*Varios custo-
des urbibus*
mens divina
distribuit, ut
anima nascē-
tibus, ita popu-
li fatales ge-
ni diuiditur.
Et paulo post,
de Deo. E-
quū est quic-
quid omnes
calum unum
putari.
Maximus ad
August. ep. 43
Et Longina-
nus ad eundē.

great and magnificent Father of nature? His powers diffused through the frame of the world, we call upon by diuers words, because we are all ignorant of his proper name, &c. And for farewel, in the end of his letter, *The gods keepe you, by whom a thousand wayes, in an agreeing discord, we all that are mortal on earth worship and adore the common father of them and of all mortall men.* I forbear to wearie the reader with more allegations, not purposing here for to dispute.

There is yet a third sort, which being demanded, *Where is thy God?* can outwardly & visibly point at him, namely, they who
euer

euere worship these brittle
and outward, called *goods*,
whether the couetous *ido-*
later, or the ambitious *sa-*
cristicer, or the adorer of
Thais, and such other faces;
or he that doth homage to
his belly. Now to leaue the
first of these three, with
whom we haue nothing to
do, (the heathen I meane)
the second and the third
shewe too plainly a paritie
of their causes with the
first, shielding themselues
vnder the safeguard of the
same arguments. For what
other warrāt brings Rome
present; for her adoring of
God in visible obiects, the
the patron of paganism
for her mother? Shall I re-
late his words, that it may
be

Col. 3.

Phil. 3.

*Sym. ubi su-
pra. Jam si
longa aetate
auctoritatem
religionibus
faciat, seruan-
da est tot se-
culis fides, et
sequendi sunt
nobis patres,
qui feliciter
sequeuti sunt
sum.*

be cleare I vse no fraud?
Now (saith he) if long time
make religions of authoritie,
we should be true to so many
ages, and to follow our parēts,
who did happily follow theirs.
Neither my present purpose
nor taske, is to answer the
ancient or moderne Romes
obiection, (for which I re-
mit the reader to Saint *Am-
brose* and *Prudentius*, who
purposely and pithily haue
done it) but to shew how
the worshippers of mate-
riall and visible gods stil do
symbolize (that they may
also haue the argument of
such vnitie as they boast,
that is, agreement in vn-
truth.) For not only the su-
perstitious in doctrine, but
also the prophane of con-
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uer.

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shoul
had,
and in
affair
couer
talke

uerfation, haue laid hold
on their predeceffors arms.
That which he faid of vi-
ctorie, they fay of wealth
and honour, and pleasure,
and power, and all fuch
fensible, but fenflefle gods.

*All men honour this power
with their vowes: let none de-
nie, ſhe deſernes to be worſhip-
ped, whom he profeſſeth to be
worthy the ſeeking for. And
after, We muſt ioyne profite,
which moſt procures the gods
credit with men. For whereas
all reaſon is bid, whence ſhall
the knowledge of thoſe that
ſhould be worſhipped be better
had, then from the memorie
and inſtructions of prosperous
affaires? Finally, after other
couetous, and ambitious
talke, thus Rome vaunts,*

This

*Cunctis poten-
tia iſta votiva
eſt, nemo co-
lendam negat,
quā proſicitur
opulenta.*

Ier. 44. 15.
&c.

*This Seruice of God, made
the world subiect to my hosts,
these rites drone Hannibal
from the walls, and the Senons
from the Capitoll. And on
the other side, Publicke fa-
mine and thinne haruest are
imputed to, the leauing of
that religion which seemed
to cause all plentie. Even so
they spake of old, and still
do, that sacrifice to the queen
of heauen, saying, that whē
they sacrifice vnto her, they
haue plentie of victuals; but
when they leaue off to
burne incense to their owne
yarne, that then they want
all things. So to this day
they speake of Poperie, and
the reparation of true reli-
gion, that impietie may ap-
peare in all ages like vnto*
it

it selfe. So euery of these,
 if you aske them, *Where is
 thy God?* points with his
 finger at some thing which
 he worships, because he
 worships *the creature, in
 stead of the Creator*. But the
 Creator cannot be seene,
 & therefore neither shewed
 to these eyes. Therefore it
 is said to Israel, *Ye saw no
 manner of similitude on the day
 that the Lord spake vnto you
 in Horeb, out of the midst of
 the fire*. And to vs, *No man
 hath seene God at any time,
 the onely begotten Son, which
 is in the bosome of the Father,
 he hath declared him*. For,
*All things whatsoeuer he hath
 heard of the Father, he hath
 shewed vs*. All things which
 were lawfull to be vttered
 vnto

Rom. 1.

Deut. 4. 15.

Ioh. 1. 18.

Ioh. 15.

2. Cor. 12.

Iohn 14.8.

1. Tim. 6. 16.

2. Chron. 5. 2.

Naxianene
in 6. art.

vnto vs, which were expedient for vs. Onely in the Sonne for euer the Father may be seene. *Philip* hauing seene the Sonne, requests, not wisely, *Shew vs the Father*, as though that would suffice him, which was and is vnpossible for him. For no man hath seene God, nor can see, he dwelleth in light which no man can approach vnto. And *Solomon* saith, He dwelleth in the thicke darknesse. So that If a man can passe through the darknesse, he shall be blinded by the obstacle and splendent veile of the great light, and it is not easie to pierce (as *Naxianene* speakes) through a double battlement: for God that filleth all, and dwelleth ouer all, though

though he lighten the mind,
yet shes before the beames
thereof, and still leauing it, as
it is able in sight to follow him,
drawes it by degrees to higher
things: Yet interposeth be-
tween it & his incōprehen-
sible essence, as many veiles
as were ouer the Taberna-
cle. Therefore Moses him-
selfe, though knowne to
God by name, much desi-
ring to know the way of
his maker, receiues this an-
swer, Thou canst not see my
face, for, There shall no man
see me and liue. For y^e Iacob is
said to haue seene God at
Peniel, face to face, and his
life was preserved, is not
spoken properly, but be-
cause of the Godhead
dwelling bodily in Christ.

S Moses

Exod. 33.13.

V. 30.

Cyrl. Glo-
phyronum L. 2.
de Iacob.

Exo. 33. 22.

23.

1. Cor. 10.

Cant. 2. 14.

Exod. 25. 17.

Rom 3. 25.

1. Ioh. 25. 2.

Exod. 25. 19.

20.

Ezay 6.

Moses therefore can see but Gods back-parts, that is, his workes, and that too, being put by the grace of the same God, whose glory passeth by him, in a clift of the rocke, whereon we are built (*that rocke is Christ*) in the clifts of which rocke alonely, the Church herselfe is louely. Christ alone is that propitiatory or mercie seate, whereby we approach to God, figurally made by the hand of *Moses*, and spirituallly interpreted by the Apostles *Paul* and *Iohn*: yet it was couered with Cherubins of gold, and the Seraphins theselues with two wings, couer their eyes from beholding God, and with other

ther two their feete, from
being beheld of men. So
the things of God them-
selues are inuifible; how
much more God himselfe,
that is vnbounded by any
kind of limit of place, of
time, of forme, of colour, of
quãtity, of figure, of fashio,
of distance, or any other?
Without body, and super-
substantiall is that Nature
which commandeth all
things. Let neuer therefore
the minde go out of the
body, to learne ought of
God, for that which is con-
ceiued beyond and aboue
all, not onely bodily but
also spirituall substance,
can neither be circumscri-
bed by place, nor subiect
to the shapes of formed
things,

Cyril. De pa-
ternatula. 9

Rom. 1.

Nyssen. hom.
5. in Cantica.Cyril de fello
Pafch. 6. 12.
Apostolus
1. Cor. 13.
1. Tim. 1.
1. Tim. 2.
1. Tim. 3.
1. Tim. 4.
1. Tim. 5.
1. Tim. 6.
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1. Tim. 93.
1. Tim. 94.
1. Tim. 95.
1. Tim. 96.
1. Tim. 97.
1. Tim. 98.
1. Tim. 99.
1. Tim. 100.

J. 1. 170

Psal. 77. 19.

1. 110. 11

1. 110. 11

1. 110. 11

Sybil. orac. in

proemio l. 1.

ὁπῶν μὲν

αὐτῆς ἀπὸ

τοῦ, αὐτῆς δ'

ἡ βλάπτει,

στῆται δὲ

οὐρανὸς ἀπὸ

ουρα, &c.

Am. 1. 1.

1. 110. 11

1. 110. 11

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things, whose way is in the sea, and his pathes is the great waters, and his footsteps are not knowne. The more presumptuous are they that dare enquire for the sight of his person, Who alone himselfe beholdeth all things; but is not seene of any mortall flesh: for what flesh can see the heavenly, true, and incorruptible, not being able to stand against, and gaze in the beames of the materiall Sunne, as the heathen Sybil spake, before Paul was taught the same from heauen.

Gen. 32. 8.

This note we for our instruction and comfort, in the wrastlings of God, wherein we wrastle with those our sisters & exceed in multitude.

tude, namely Romanists & the congregations of carnall men. Let vs walk, as the true Church of God by faith, *and not by sight, beleeuing on him, the voice of whose words we have heard,* but haue seene no similitude. We haue heard the voice of his word, not the immediate voice, whereof the creature is not capable. For if the sound of the heauens motion be therefore not perceived of man, because his sense is not sufficient to receiue it (as men of nature write) then much lesse shall any creature heare the Creators voice. So the word himselfe testifies *ye haue neither heard his voice at any time, nor seene*

ap. 2. m. 1.

2. Cor. 5. 7. 5.

Deut. 4. 12.

John 5. 37.

Iohn 6.46.

Psal. 36.

Mat. 5. 8.

1. Ioh. 3. 2.

Rom. 8. 25.

his shape: neither hath any man seene the Father save he which is of God; he hath seene the Father, in whose light also we shall see the light, the Father in the Sonne, in that manner which is meete. Blessed are the pure in heart, for they shall see God: in that they shall see him, in whom they are pure, being conformed to him, that is the perfecter of their purenesse: For now we are the sonnes of God, and it doth not yet appeare what we shall be, but we know that when he shall appeare, we shall be like him, for we shall see him as he is: as he is immortall, immutable, eternall: partaking of that which now we

hope

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hope for, not seeing it, but
with patience waiting for it.
Waiting for to see it, and
enjoy it, but in such maner
as it may be scene, and had:
spirituall, celestially, super-
naturall.

Meane while it may be
said, these doubt not of
God, *where he is*, but denie
Dauid any refuge in God,
therefore they say, *where is
thy God*. And himselfe con-
fesseth: *Many there be
which say of my soule, there is
no helpe for him in God.*
Their conceit seemes to be,
that God for his wicked-
nesse, though he trusted in
him, had forsaken him, as
his owne speech to *Saul*
implies: *If the Lord hath
stirred thee up against me, let
him*

II. Obserua-
tion
*Saints iudged
forsaken of
God.*

Psalm 3. v. 2.

1. Sam. 26. 19

Psal. 71. 11.

2. Sam. 16. 8.

Acts 28. 3. 4.

Use 1.

Iohn 8. 48.

Mat. 27. 42.

I say 53. 4.

him accept an offering: and theirs of him, saying, God hath forsaken him, persecute and take him, for there is none to deliver him. So it is no new thing, that the Saints be accompted of the vngodly, as they themselves truly are, without God: especially if any trouble take them. Such was *Shimei* his iudgment of him, flying from *Absalom*, and the Barbarians of *Paul* when the viper fastened on his hand.

No wonder if the same happen to vs, which befell these: yea often to our Lord *Iesus*. Children of themselves let gold fall, and lye; but if any offer to take it from them, they hold

hold it the faster: so God
suffereth wickednesse, to
snatch at himselfe in our
handes, (that we may hold
him the faster,) but neuer
to catch him away.

Onely as those that
heare how others lands,
are wrongfully wrong
from them, labour to know
their owne title the better:
so let vs know our right in
God, that we may haue
wherewith to answer him
that reproacheth vs, trusting
in his word. The Canaanites
beyond Iordan, armed
themselves, hearing how
it fared with Og and Sihon:
the children of this gene-
ration their wisdom is
thus farre imitable.

Neither receiue we the
reports

Application.

Psalm. 119. 42.

PROV. 17-4

Philo de Mi-
grat. Abrah.12. Obserua-
tion.Ungodlinesse
iustifieth the
godly.

reports of such against a-
ny, specially them that feare
God. I know not any who
a harlot will sooner brand
with her owne name, then
the chastest marron. Be-
ware of that, *A wicked doer
giueth heed to false lips, and a
liar giueth eare to a naughty
tongue.* No speech of men
how many so ever, say they
it is well, say they it is ill,
make the body sicker, or
better, much lesse the soule
higher, or lower in Gods
fauour.

To conclude, most wor-
thy here is for obseruation,
most vsfull for cōsolation
Dauid foes intending to
discourage him, condemne
themselves, and acknow-
ledge his right in God, for
in

in that they say, *Thy God*, it is, not ours, but thine, as *Darius* to *Daniel*, *Thy God* whom thou seruest continually. So the Scripture notes the rulers reuiled him that had recouered his sight of body and mind together: *Thou art his disciple*. Thus wickednesse is condemned of her selfe. *Out of his owne mouth* the vnprofitable seruant is iudged. Scribes and Pharises are witnesses to themselves that they are the children of them which killed the Prophets. And as for vs, *Their rocke is not as our rocke*, euen our enemies themselves being Iudges. Indeed they lie not, the Lord is not the God of all, but theirs properly, who by sincere loue are

Dan. 6. 16.

Ioh. 9. 18.

Mat. 25.

Mat. 23. 31.

Deut. 32. 31.

S. Basil in
Isaiam.

soyned

Exod. 3. 16.

Psal. 63. 1.

Gen. 49. 24

Ioh. 20. 12.

Application.

ioyned to him, for he will be called the God of Abraham, of Isaac, of Iacob, and of their seed for euer. Therefore also they feare not to engrosse this title to themselves: O God thou art my God. Iacob said to Ioseph, The armes of his bands were made strong by the hands of the mightie God of Iacob. And Thomas belecuing the resurrection which he had mistrusted, said with all affection, My Lord and my God.

Wherefore meekly we may aske, and iustly, what you haue to do with the God whom you so deny, as that ye acknowledge him to be ours. May we not say to you as Zorobabell with the Fathers of Israel, to those

those that said they sought
and sacrificed to the God of
Israel? You haue nothing to do
with vs, to build an house vn-
to our God. Or if you boast
of a common and outward
calling, shewing no fruits
of electiō, then heare God,
to her that was nothing be-
hind you: *What hath my be-
loued to do in mine house, see-
ing she hath wrought leud-
nesse with many?*

Ezra 4.3.

Ier. 11. 15.

Heare ye heauens, and
witnesse thou earth! Come
all Christians truly religi-
ous, dearly beloued in
God our portion, let vs
take possession of that
which is freely left vs: they
haue chosen the world,
God is ours: aske we him
no more, *Art thou for vs, or*

Iosh. 5. 13.

T for

Mat. 26. 64.

Gen. 30. 15.
16.

Esay 63. 19.

Heb. 13. v. 12
13 14.

for our aduersaries? They
 haue bequeathed him, an-
 swer we their demand:
Where is thy God, with our
 Sauour, *Thou hast said*. As
 Leah hauing bought her
 husbands companie with
 her sonnes mandrakes, went
 out to meete him, saying,
Thou must come in vnto me,
 for surely I haue hired thee:
 so go we forth, and meete,
 lay hold, and keepe our
 God, our husband left to
 vs, as we from the wombe are
 cast on him. *We are thine* (O
 Lord) *thou neuer barest rule*
ouer them: they were not cal-
led by thy name. To thee dear
 Iesus, who to sanctifie vs thy
 people with thine owne blood,
 sufferedst without the gate,
 we come forth without the
 campe,

campe, bearing thy reproach,
hauing here no continuing
citie, but seeking one to come,
whose builder, and maker is
God, wherein bring vs to
raigne, of thine abundant
grace, with thee, thy Father,
& Spirit of consolation, in
the fellowship of elect An-
gels, and glorious Saints
world without end,
Amen.

FINIS.